

Libertas Ecclesiastica,  
OR, A  
DISCOURSE,

Vindicating the lawfulness of those things,  
which are chiefly excepted against  
in the Church of *England*,  
especially in its

*LITURGY* and *WORSHIP*.

And manifesting their agreeableness with  
the Doctrine and practice both of  
Ancient and Modern Churches.

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By *WILLIAM FALKNER*, Preacher  
at *St. Nicholas*, in *Lyn Regis*.

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L O N D O N,

Printed by *J. M.* for *Walter Kettilby*, at  
the *Bishops-Head* in *St. Pauls*  
*Church-Yard*, 1674.



114 x 2





Proficetur hic omnia se prout ecclesiasticam gratia hinc librum per  
Hic. et tamen nihil illi conceditur diffident ab ecclesia Anglicana, sed  
omnia prout quae apud eam sunt in usu positae, ne exceptis quibus  
factis omnibus diebus quos observat, librum apocryphorum  
veteris phariseorum vocationis ubi, vultis quibusdam in ecclesiis  
eis, quae emendari potest debent. p. 217. formidit nonnullis officiis  
libri lib. 1. c. v. §. 1. om. officii quippe monitionem lib. 2. p. 332. iurandi  
lib. 2. p. 332. §. 1. p. 339. 387. 395. 397. Valida non sunt argumenta  
consuetudinem fandi adlectionem potestatem arguendi potestatem. lib. 1. c. 1. §. 1. lib. 2. c. 1. §. 1.  
lib. 2. c. 1. §. 1. Veram sententiam quantum potest prout lib. 1. c. 1. §. 1. lib. 2. c. 1. §. 1.  
Quae in gratiam confirmationis congruit hic omittit. Sed quid ab  
his pro annulo quibus prout, et verborum quorundam in  
formula liturgiae matrimonii in usu potestatem tantam agere  
pp. 540. 541.

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IMPRIMATUR,

Jan. 23.  
167<sup>1</sup>/<sub>2</sub>

Sam. Parker.

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1422



# T O

The most Reverend Father in God,  
*Gilbert* by Divine Providence,  
 Lord Archbishop of *Canterbury*,  
 Primate of all *England*, and Me-  
 tropolitan, and one of His Ma-  
 jesties most Honourable Privy  
 Council, &c.

*May it please your Grace,*

**Y**our Grace being a Person  
 of such singular Eminency  
 in the Church of Eng-  
 land, I humbly crave  
 leave to present to your hands this  
 following Discourse, which contains a  
 Vindication of the Publick Worship  
 of our Church, from those Exceptions  
 which by Dissenters have been made  
 against it. And the main Design of  
 this Treatise being to promote Christi-  
 an Unity, by representing the evil  
 consequences of such unnecessary Dis-  
 cords and Schisms, and the great un-

### The Dedication.

reasonableness of those pretences, which have been alledged for their Justification; it will not, I hope, be judged incongruous, that it should address it self to your Grace, whose high Office in the Church tendeth to advance the Unity thereof, and entitleth you to the publick Patronage of Peace and Truth.

I cannot doubt your Graces approbation of this design, which is at all times useful, but more especially in this present Juncture of Affairs, if God please to grant success, which is my earnest prayer. For as all good men who prefer Truth and the sincere practice of Piety before their own prejudices, wills, and passions, cannot but approve of such honest endeavours to rectifie mistakes, and compose the minds of men to peace; so all who are pious and wise cannot but discern a greater necessity, and a more particular obligation at this time to silence all these little janglings and quarrels,

### The Dedication.

quarrels, if they have any respect to the main interest and concerns of the Reformed Profession.

And I hope, My Lord, that the late *Alarum* we had from our common Enemies, may open mens eyes to see the mischief of rending the Church into so many Factions, and may dispose them to receive just and reasonable satisfaction. And though what hath been excellently performed by former Writers upon this Subject be sufficiently satisfactory, yet my labour herein may not be wholly useles, considering the humour of this Age, which is more apt to read new Books than to seek for old ones.

But though the cause I have undertaken deserves your Graces Patronage, yet my own personal defects might justly have discouraged me, from presenting this discourse to one of so high Dignity, and so great a Judgment; had not the cause it self been so good, that it needed no Art



### The Dedication.

*and Colours to set it off, but is sufficiently justified, when it is rightly represented and understood; and your Graces Candour and Clemency so well known, as to encourage me to hope for a favourable Acceptance; which is the only thing I beg in this humble Address unto your Grace, favourably to accept of this small Present from him, who unfeignedly prayeth for your Graces prosperity, and is intirely devoted to the service and interest of Truth and Peace, and*

Humbly honoureth your Grace

with all due Observance,

*W. Falkner.*

THE

# THE PREFACE TO THE READER.

*Christian Reader,*

THE design of this discourse being to *remove* or at least to *allay* those fierce contentions about the external forms of worship, to which we owe all those unhappy Schisms, which good men so heartily bewail, it was necessary in order to this end to rectifie those *mistakes* and *prejudices*, which abuse well-minded men, who have not thoroughly consider'd things; and to correct those corrupt passions, that quarrellsome and contentious humour, which perverts others.

To these two causes we owe most of our present disorders, & it is too evident, what hand the latter of these hashad in them, while divers Persons wanting a due sense of the evil and danger of these discords, and a due regard to the Peace and Unity of the Church, have been too zealous and forward to maintain and promote such dissensions, thereby to serve the *Interest* of their own *parties*, and to oppose the settlement of the Church upon sure and lasting principles: now I had no other way

*The Preface to the Reader.*

*Not Suspicion and  
Insinuation*

way of dealing with these men, but to convince them of the great evil of such contentions, and how much it is the duty of every Christian to study Peace and Unity. For there is nothing more evident, than that mens minds are strangely byass'd by their affections and Interests, and clouded by passion, and therefore *while they are so peremptorily resolved upon their way, while they are so fond of their own Inventions, while they are devoted to the service of a Party, and account those men their Enemies, who should rule and govern them, and inform them better; there is no expectation, that reason and argument should prevail with them.*

And if those arguments, which I have made use of for this purpose, should be effectual to calm the passions of men, and to work in them a Christian and peaceable temper of mind, I can easily foretel the success of my following discourse, the design of which is to rectifie those mistakes and misapprehensions, which some men labour under, which either concern the particular *Rites and offices* of our Church, or the *General rule of duty, or Ecclesiastical liberty*, by which the Church must be directed and guided in matters of order.

The first hath occasion'd various exceptions

*The Preface to the Reader.*

ceptions against some Rites and Ceremonies, and particular passages in our forms of Prayer, and I have spent great part of this Treatise in answering such objections, by which I hope it will appear, what little reason there is to disturb the Peace of the Church, and to separate from our Communion upon such pretences.

Concerning the *General Rule*, which ought ever to be observed in the Church about matters of order, there are some, who will allow nothing (except some few circumstances) to be determined by the Authority of the Church, unless it be directly enjoined by a particular divine Institution; and for a more plausible colour they reject all such rules of order or regular administration, under the terms of *unscriptural conditions of Communion*. But in answer to this I have made it appear to be an unjust and unreasonable exception against the established order of any Church, that there are some things determined and appointed by the Authority of Superiours, which have always been accounted of an *Indifferent* nature, and are indeed the proper matters of *Ecclesiastical Liberty*: And I hope, I have abundantly proved to the satisfaction of all sober inquirers, that prudent and well ordered Ecclesiastical Constitutions and appointments

*The Preface to the Reader.*

pointments for the promoting order and decency, and the advancement of Religion and Piety, are very allowable and unblameable; nay that it is impossible, that any publick worship or service of God can be performed, unless some things in those administrations, not particularly commanded by God, be determined either by *publick Authority*, or by *common agreement*, which makes it necessary for all men either to relinquish this principle, or which is more shameful, to contradict it in their practice.

I am not unsensible, what rewards such attempts, as this, commonly meet with from men of distemper'd minds, and ungovern'd passions: I have carefully avoided all just occasion of offence, as hoping, that I may the more effectually perswade, the less I anger them; but if nothing will secure me from *Investives* and *Calumnies*, I must be contented with my portion, and appeal to the judgment of more candid and impartial Readers, and satisfy my self with the Testimony of God and my own Conscience of the honesty of my intentions and design in this work, leaving the success of it to the Divine Providence, with my hearty and serious Prayers, that it may be for the publick benefit of the Church.

*Farewel.*

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# *Libertas Ecclesiastica.*

The First BOOK.

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## CHAP. I.

*Shewing the disagreements about  
Conformity, to be of great con-  
cernment.*

### SECT I.

*Of the effects of these oppositions, as to the  
dispositions of the people.*

I. **T**HE discerning the weightiness  
of any matter under present  
circumstances, doth not only  
depend upon the *direct inspection* into the  
thing it self, but also upon a more *com-  
prehensive view* of it, as it taketh in all its  
necessary consequents and attendants. If  
the Sea bank be broken, and carried  
B away

*The disagreements about Conformity*

away by an overflowing rage of Waters, the loss would be *fondly estimated*, by considering only the *value of so much earth* as would make it up: and it would be some degrees below common folly, to imagine that the advantage of *respiration* in man, is a thing wholly inconsiderable, because the matter of it is only a little *ordinary air*: for according to that of *Damascen*, *Μικρὸν ἢ μικρὸν ὅταν εἰς μέγα ἐκπέσῃ*, a *small matter* is then *no small matter*, when it bringeth in a great consequent.

2. Nor can we easily find a more full instance hereof, than in the present subject of *Conformity*. For the *discovering* how great the *good or evil* is, which dependeth thereupon, is not to be concluded, chiefly from the bare eying the things required and appointed, many of which are in their own nature things *indifferent*; but from observing its necessary attendants, which are of very high consequence and great concernment.

Wherefore I shall first take an account, what *great and manifold evils* flow from these *dissentions*, and oppositions, whereby this will appear to be a matter deser-

ving serious consideration, and that the maintaining such dissentions, unless they proceed upon necessary and justifiable grounds,

now they are main-  
tained by maintaining  
the cause of q

grounds, (which I shall examine) is upon many weighty accounts utterly disallowable, and greatly condemnable.

3. From these contentions doth spring much want of *Christian love*, and that kindness of affection, which our Lord requireth, and by many cogent arguments enforceth upon his Disciples; and instead thereof we may hear many contemptuous, scoffing, and scorning expressions, which are an evidence of a frothy and airy vanity and haughtiness of mind, unsuitable to the gravity and humility of the *Christian spirit*. Yea, hence much discourse of many men religiously disposed, which might be well improved to a pious proficiency in the *Christian life*, runneth up into the wilder branches of contention; and that zeal which might be well employed, is oft mis-spent in cherishing the flames of *passionate heats*, and *heart-burnings*, accompanied with too much bitterness, and becometh that *πικρὸς ζῆλος* which St. James so sharply *Jam. 3.* censureth and condemneth, as being manifestly opposite to those religious practices unto which Christians are directed from above.

4. This opposition hath also too much promoted many *sinful prejudices* in the spirits of Men: hence some have their

minds unreasonably preposseſſed, with ſo much averſeneſs towards, and diſeſteem of the publick adminiſtrations of Gods ſervice, as *indispoſeth* them for a devout performance of that worſhip, and *hindreth* the *vigorous exerciſe* of Chriſtian Graces in their joining therein, to the decay of piety. It occaſioneth others to be *neglectful* in their *attendance*, even upon the holy Sacramental Inſtitutions of our bleſſed Saviour; and this ſame ſin of prejudice ſometimes ruleth ſo far, as to promote *raſhneſs* of *judgment* and great cenſoriousneſs of others, contrary to the Goſpel rule, and therein blindeth mens minds, and hurrieth their paſſions into great exceſſes. By all which things God is diſpleaſed, and *Chriſtian Charity* is violated, but the greateſt hurt befalleth themſelves, by their *ſlighting the advantages of a Religious life*, and either frequently neglecting, or negligently performing the publick duties of Gods worſhip, and not entertaining the means of their Salvation; which includeth alſo a want of due reſpect unto God and his grace.

5. And what *ſtrange apprehenſions* this Sin is prone to raiſe of the wortheieſt men, may be beſt diſcovered in ſome particular inſtances. Hereby they who could  
not

not but admire the Works and Doctrine of *Christ*, did both reject him, and causelessly censure him, as breaking the Sabbath, blaspheming God, being an Enemy to Cæsar, and a greater friend to Publicans and Sinners than was allowable, and at last cryed out, *Crucify him, Crucify him.* Hence also the same persons who so excessively admired *Paul* and *Barnabas* at *Lystra*, being possessed with prejudice by the Jews perswasion, were well pleased that they should be stoned to Death, and thereupon they rejected that Doctrine which the Apostles preached.

6. Upon the like ungrounded disaffection, *St. Basil* met with no better reputation at *Neocesaria* (the place of his Fathers Family) than to be branded for an Heretick: and his great Friend *Gr. Nazianzen* at his first coming to *Constantinople* (the City being in an uproar against him) was stoned by them, who when they understood him better, being freed from their furious passions, yielded him, as his great worth deserved, an high and honourable respect. And the influence of this evil temper carried so strong a bias to pervert the judgments of the *Donatists*, that *St. Austin* himself was misrepresented by them, as a seducer and deceiver of souls; and they exclaimed against him both pub-

Basil. Ep.

75.

Naz. Cann. de Vita sua.

Possidon de vit. Aug c.

9.

6      *The disagreements about Conformity*

*lickly and privately, that he was a Wolf, who should be slain for the preservation of the flock.* And all this was only because that famous man kept and defended the Communion of the Church, which they rejected, he truly judging that a duty, which they erroneously condemned as a sin. Thus this uneven glass of prejudice, when placed before the minds of men, mis-representeth even what is comely and amiable, as if it was monstrous ugly and deformed.

SECT. II.

*Shewing these contentions to disadvantage Christianity, and to gratify Popery and Irreligion.*

1. It is manifest that the open appearance of such, and indeed of all other open contentions in the Church, have constantly abated the honourable esteem of *Christianity* in the World; amongst them who do not profess it; and upon that account they ought as much as is possible, to be avoided by those who value the *interest of Religion*. *Clemens* the Fellow-labourer of *St. Paul* took notice, that in the dissensions somented at *Corinth*, about no matters of Doctrine, but

*Ep. ad Co-  
rinth p. 2.*

but only of Order and Government, the  
*hot distractions of a few heady and self*  
*pleasing persons, (as he stileth them) oc-*  
*casioned the name of that Church, to be*  
*greatly reproached and evil spoken of; which*  
*was otherwise honourable, renowned, and*  
*worthy to be loved. And Socrates averreth,* *Socr. Hist.*  
 that the controversies (necessary on the *Eccl. lib. A.*  
 Churches part) about *Arianism* were at- *c. 5.*  
 tended with so great a mischief, that the  
*Christian profession it self, was from thence*  
*openly derided in the Theaters, even under*  
 the Government of a Christian Empe-  
 rour : and *Constantine* himself observed, *Eccl. Hist*  
 that the opposition of the *Donatists*, at *Eccl. l. 10*  
 its first taking root, did bring forth such *c. 5.*  
 dangerous fruit, *that they who had their*  
*minds estranged from this most holy Reli-*  
*gion, had thence an occasion given them to*  
*scorn and deride it.* And the reflection  
 upon the strange proneness to disagree-  
 ment among Christians, occasioned that  
 reproachful expression against the Christi-  
 an name, related of *Solyman the Turkish*  
*Emperour*, who when it was told him,  
 that the *Christians* would unite together  
 against him at the last; he lifting up his  
 hand, and stretching out his fingers re-  
 plied, That there was no more ground  
 to fear, that the Christians should ever  
 unite, than to fear that those fingers should  
 grow together.



Contx. Po-  
lit. l. 2. c.  
19.

Letter to  
the Coun-  
cil in Ful-  
lers Hist.  
l. 9.  
Contx. l. 2.  
c. 18.

2. Nor is it hard to shew, that such differences among *Protestants*, do gratify the interests and desires, and comply with the designs of the *Papists*. It is the known Maxim of their great *Politician*, *Bella hæreticorum, pax Ecclesiæ*, which in his language expresseth, our discords to be their security : And Bishop *Whitgift* in Queen *Elizabeths* days, expressed it to be a thing *notorious*, that the opposing *Uniformity*, was in England the *Papists* advantage, and the *Protestants* disadvantage : and which way their interests and endeavours at this time move, may be discerned by an observing eye without the help of a *Telescope*, their hopes being founded in our dissentions.

Strom. l. 7.

Polit. lib.  
p. c. 21.

3. Upon these dissentions also they much insist, to *disswade* persons thereby from the *Protestant* profession ; though this is indeed no other argument than what the *Gentiles* of old made use of against Christianity, and is both long since sufficiently answered by *Clemens Alexandrinus*, *Origen* against *Celsus*, and many other Fathers on the behalf of *Christians*, and hath lately been well returned upon the *Papists* themselves. However the *influence* from these divisions is so considerable, though the *argument* from them be not valuable, that *Contzen* relateth it as  
the

the complaint of a Protestant Writer of good account, *Papistæ funestis Evangelicorum dissidiis absterrentur à Doctrina Evangelicorum, cœu hæreticâ, Satanicâ & seditiosâ* ; That by the lamentable discords of the Protestants, the Papists are frightened from the Doctrine of the Reformed Churches, as if it was Heretical, Satanical, and Seditious : and in the same place he speaketh his own thoughts. *We, saith he, can not approve the cause of the Protestants, which always some part of themselves, and sometimes the chief and most numerous part doth detest.*

4. Nor are their endeavours ordinarily wanting, to blow up the Coals of contention, that they may be advantaged by the *smoak*. That they did animate some dissenters from *Conformity* in the *Queens* days, was asserted by Bishop *Whitgift*, upon his own certain knowledge. And that in these last thirty years and upwards, they were *promoters* of our divisions, is more than probable from the informations given to the Archbishop, 1640. by *Andreas ab Habernsfield* a *Bohemian* of noble descent, and from many particular passages concerning our late discords published by Mr. *Prinne*, and Monsieur *du Moulin*, together with diverse credible relations of *known Romanists*

Letter to  
the Lord  
Treasurer  
in *Fuller*,  
*ubi supra.*

V. Bibl.  
oth. Reg.  
p. 42.

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Grot. Relig. Sect. 66.

*ists in the meetings of diverse Sects. Mr. Baxter long since declared, that he began to have a strong suspicion, that the Papists had indeed an hand in the extirpation of Episcopacy, and citeth Bishop Bramhal's words against Meliterius. There was a Bishop in the World (losers may have leave to talk) whose privy Purse and subtil Counsels did help to kindle that unnatural War in his Majesties three Kingdoms.*

Comen. Historiola, Sect. 36.

Bulleng. adv. Anabapt.

5. Agreeably hereto it was observed their Policy about two hundred years since, to endeavour to extinguish the sparks of light in the *Bohemian Church*, by dividing them asunder; and as *Comenius* relateth, *admiscebant se personati quidam, qui Papæ causam promoturi, dissensiones mutuas promovebant.* And *Bullenger* (as he is cited by Bishop *Whitgift* in his exhortation before his Answer to the Admonition) declared, *that the Anabaptists in Switzerland, and the parts of Germany, were animated by the subtil Papists.*

6. Yet if any will not so much as suspect, that these seeds of division, are either secretly sown, or watered from these hands; considerate men have found cause to conclude, that they expect to reap an harvest by them. This hath not only been

been expressed by some of themselves, and discerned by others in the Churches of *England*, *Bohemia*, and *Switzerland*, but the same hath been also apprehended in all other Protestant Churches. *Hubertus Languetus*, a man of great authority, and at that time the *Duke of Saxony's* Embassador, resident in the Emperours Court at *Vienna* (as *Comenius*, who relateth the words of his Epistle, declareth) writing to *Andreas Stephanus* a *Bohemian* Bishop, declared what his observation had discovered, almost an hundred years since; saith he, *the Pope feareth nothing more than our consenting and joining in Unity;---sed sunt inter nos insani quidam Theologi, &c.* But there are amongst us some furious Divines, who reject all right Counsels, and thereby perform a work advantagious to the Popes interest.

7. And even *Beza* in the life of *Calvin* declareth concerning the controversies in *Saxony* about adiaphorous rites, as the Surplice, &c. that *Calvin* did at first dislike *Ph. Melanchthon*, (who perswaded to Conformity) but afterwards he discovered that there was no reason so to do. For at that time it did not appear (saith *Beza*) with what spirit that evil Genius, and the whole Troop of the *Flacians*

Præf. in  
Apol. Ca-  
tech.

ans (who disdained Conformity) were hurried on, which afterward caused so many troubles, and still do hinder the work of God, *non aliter sane, nec minus furiose & impudenter, quam si ab ipso Romano Pontifice magnis stipendiis esset conducta*: with no less impudence and surj, (saith he) than if they had been hired by large salaries from the Pope of Rome. And this contentious spirit of *Flacius Illyricus* (who was in some other respects a man deserving commendation) hath gained him this Character from *Ursin*, that he was one, *qui per complures annos, præstantissimis atque veris Christianis, & Orthodoxis viris obtrektando, & multas non necessarias altercationes excitando, plurimorum conscientias, & passim Ecclesias, in Germania turbavit*; Who for divers years, by his discrediting worthy and true Christians, and Orthodox men, and by stirring up many unnecessary contentions, was a troubler of divers Consciences and Churches, all over Germany.

8. Nor is it hard to discover, that these dissentions about our publick service, are made an occasion by some others (I might say by many others) who are more careless than scrupulous in matters of Piety, for their gross neglecting the worship of God, and the duties of

of Religion : as the disputes about the Lords Supper, have in several places apparently caused a great carelessness, of attending on that great Ordinance. It was Bishop *Whitgifts* observation concerning our former times, that in King *Edwards* time, and the beginning of Queen *Elizabeths*; before the heat of these contentions, the Gospel mightily prevailed and took great encrease, but since this schism and division, (saith he) the contrary effects have happened. And indeed no other can be well expected, because hereby is manifestly wanting that forcible motive, from the general joining in the service of God with readiness of mind, and with one consent, which might perswade them who are otherwise careless of Religion, to be more serious, by making them ashamed of their negligence.

9. And doubtfulness of Religion in some, and profaneness of life in others, are the woful ordinary consequents of such differences. When the *Donatists*, who neither erred in the Faith, nor appeared vitious in their lives, made a great breach in the Church, about matters of discipline; *Optatus* noteth, that while they contended that their separation was lawful, and the Orthodox Church decry'd it as unlawful, the common people were

Letter to  
the Coun-  
cil, ubi su-  
pra.

Opt. adv.  
Farm. l. 5.

were doubtful, and at a stand in the practice of Religion. *Inter vestrum licet & nostrum non licet, nutant & remigant animæ populorum.* And that Apostolical man *Clemens*, expresseth the fruits of the divisions in the *Corinthian Church*, about their Governours, to be these: τὸ χίσμα ὑμῶν πολλὰς διέσπειν, *your division hath per-*  
*verted and turned aside many*; πολλὰς εἰς ἀθυμίαν ἔβαλεν, *it hath discouraged many and*  
*made them despond*; πολλὰς εἰς δισταγμὸν, τὰς πάντας ἡμᾶς εἰς λύπην, *it bringeth many into*  
*doubtfulness, and us all to grief and sor-*  
*row.*

*Ep. ad Cor.*  
*p. 61.*

10. And besides *divers other ways* mentioned in the following Sections, whereby Religion is *disadvantaged* by these oppositions; it is upon this account also apparently hindred, because these *discords* do oft *divert* many Ministers, from the more directly profitable parts of their employment; and make it necessary for them to spend much time, in *satisfying* these *scruples*, and answering objections, with thoughtfulness of the *ill consequents* of these *dissentions*; while they have other work enough to do in the *worship* of God, the *edifying* his Church, and the *opposing* other *designs* of those Enemies who seek to undermine it. This is like the discovery of a fire breaking forth, or  
inward

inward mutinies appearing at that time, when there is much necessary work to be done at home, and many conflicts to be prepared for both at home and abroad; which must needs put some considerable obstructions to those proceedings.

### SECT. III.

*Of the dangerous loss of the Churches Peace and Unity by this controversie, and of the sin of Schism.*

1. That upon matters referring to this controversie, the *Peace and Concord* of our Church doth much depend, and that it is and hath been thereby evidently and extreemly hindred, is so apparently visible, that it needeth no proof, and hath been on all hands generally confessed and complained of. Now though it be every Christians duty, to reject that *Peace* which is inconsistent with *Piety*, yet there can be no discharge given to these great duties of *Peace and Unity*, where they may be practised consistently with *godliness and truth*. To be truly Religious, is to enjoy a healthful state of a sound mind, where there is no lethargick stupidity, but an inward and vigorous life, which is not attended with distempered heats  
and



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and inflammations, but with a calm and sedate compoſure of a ſober ſpirit; for *the fruits of righteouſneſs are ſown in peace*, Jam. 3. 18.

2. This duty is ſo *conſiderable*, that the Holy Ghoſt ſeemeth ſcarce in any thing elſe, ſo pathetically to command and urge our practical obedience, as about the *Churches Peace*, and *Chriſtian Unity*.  
*Phil. 2. 1, 2.* *If there be any conſolation in Chriſt, (ſaith the Apoſtle) if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: fulfil ye my joy, that ye be like minded, being of one accord, and of one mind.* Yea, ſo generally is this duty preſſed, that there is ſcarce any Book of the holy Scripture, chiefly of the *new Teſtament*, but doth particularly enjoin or recommend it.

3. If we value the *favour* and *preſence of God*, even that is no where ſo much to be found, as where Chriſtian Peace and Unity are moſt purſued. Wherefore St. Paul commandeth, 2. Cor. 13. 11. *Be of one mind, live in peace, and the God of love and peace ſhall be with you.* And the ſame Apoſtle declareth, that the  
*Eph. 2. 21, 22.* *Church becometh an Holy Temple, and an habitation of God*, by being a building joined and united in Chriſt, and fitly framed together, συναμολογούμενη (and ſome have

have not amiss observed, that in the framing of that Greek word, there is contained a treble band of Unity. The Jewish Doctors observed, that the *shechinah* or Divine presence did dwell with the הַנְּעֻמִּים the meek and quiet spirits, but flyeth from the הַכַּעֲסָנִים them who were wrathful and angry. Nazianzen Nazianz. Orat. 12. maketh it a considerable Character of one, who is ὁ ἐκείνου ἰσχυροῦς, near to God and to what is Divine, that he is a man who embraceth peace, and hateth discord: and Ignatius expresseth the great profitableness of being ἐν ἀκρίβει ἁγίᾳ in unspotted Unity, that thereby they may always have Communion with God, and prevail against the power of the Devil.

4. If the true exercise of the Christian life and duty be considered, St. Paul declareth the divisions and discords of the Church of *Corinth*, to be an evidence that they were carnal. *1 Cor.* 3. 3. and to be the cause why their assembling to the Lords Supper, was not advantageous, but hurtful to them. *Ch.* 11. 17, 18. and that the benefits of true Christian growth and increase are to be expected in Christian Unity, *Eph.* 4. 16. *Ch.* 2. 21. *Col.* 2. 19. *Cyp. de Unit. Eccl.* And in those words of our departing Saviour, *Joh.* 14. 27. Peace I leave with you, my peace I give unto you, the ancient *Hil. in Ps.* 119.

Fathers have conceived, the great *bleſſing of peace* given by Chriſt to his Church, and the *duty of peace* required in it to be chiefly contained. To this ſenſe, St. Cy-  
*Baſil. Mr. Reg. 50. Amb. de Joſeph. c. 13.* *prian, Hilary, Baſil, Ambroſe, Chryſoſtome,* and *Theophylaſt* expound that place, (ſome of them including alſo the tranquillity of the Chriſtian mind, and the perfect peace of the life to come.) And  
*Serm. 59. de Verb. Dom.* from that Text St. *Auguſtine* concludeth, that he *cannot come to Gods inheritance, who doth not obſerve Chriſts Teſtament; and he can have no concord with Chriſt, who will be at diſcord with a Chriſtian.*

5. That the *want of peace* becometh the *decay of piety*, may be alſo ſufficiently confirmed by particular inſtances. *Cle- mens* obſerved concerning the *Corinthian Church*, that *while they enjoyed peace, they had an unſatiable deſire to do good, and received a plentiful effuſion of the holy Spirit, they were religious in their ſupplications to God, and harmleſs towards one another: but upon their diſcord, righteouſneſs, and peace, was baniſhed far from them, they all (who embraced diviſions) forſook the fear of God, and became dark ſighted in the Faith, and walked after evil affections.* And *Nazianzen* took notice, that Religion had once flouriſhed in the Church, and calculating the ſeaſon when  
 its

its decay began, he saith, ἀπ' ἧς ἀντίβηται *Naz. Orat.*  
 γλῶσσαι, &c. *21.* that from the time this contra-  
 dicting spirit as a terrible Disease infected  
 the Church, thence forward its beauty and  
 glory did decline. And there is another  
 Country not unknown to us, where like  
 effects may be observed; and after peace  
 was lost, *injustice and unrighteousness*, like  
 a mighty torrent, did at once bear down  
 all before it; *heretical blasphemies* were  
 frequently belched forth, against all the  
*fundamental Articles* of the Christian  
 Faith; and all manner of vile affections  
 were professedly served, under the rant-  
 ing and other names, of pretendedly Re-  
 ligious sects.

6. Upon this account Christian peace  
 was deservedly esteemed, and honoured  
 in the Primitive Church: to which pur-  
 pose, the judgment and practice of that  
 excellent spirited man, *Gr. Nazianzen*, is  
 above others worthy our observation.  
 He dissuadeth from that peace which is *Orat. 12*  
 evil and sinful, but by no means alloweth  
 any discharge to this great duty in other  
 cases: and declareth that his little Church,  
 where he was Bishop before he went to  
*Constantinople*, continuing in Unity and  
 concord, when discord had much over-  
 spread the Christian World, was reputed  
 to be as the Ark of Noah, which alone e-

*scaped the universal deluge, and where Religion was intirely preserved.* And that good man (as both *Ruffinus* and himself relate) when the Church was like to be embroiled upon his account; *cryed out in the words of Jonah; If this tempest be for me, take me up and cast me into the sea, and the disturbance shall be at an end.* And his readiness by all effectual means to promote Peace, together with his eloquent discourses to that purpose, had such an influence upon the concord of the second *General Council*, and the Churches good, that *Baronius* thinketh, that thereupon the very place where that Council sate, and these speeches were made, did bear the name of *Concordia* in after times, which was an evidence how highly *Concord* was then valued. Indeed it becometh a builder to repair and cement the breaches in the Church, which is the House of God; but he who would widen and encrease them, goeth the way to make the whole to fall, and it may be that part may be first in its ruins which he least desireth.

*Ruff. Prol. in Naz. O-rat. 49.*

*Naz. Cann. de Vit. sua.*

*Baron. Anal. An. 381. n. 55.*

7. Besides this, the dreadful *ruins of Kingdoms and Countries*, which are sometimes the consequents of *Church divisions*, are enough to awaken and deeply affect them, who are not senseless and past feeling,

feeling, to beware thereof. He who readeth the *History of the Turks*, and of the *Eastern Empire*, may see that the Christians *State divisions*, founded upon, or fomented by *discords in the Church*, laid the foundation on which the Turks erected their Dominion in those places; which was the *rooting out* their publick *Christian profession*. And the last words of the *Old Testament* acquaint us, that the continuance of dissensions, provoketh God to *smite the Earth with a Cherem*, or a dreadful Curse which includeth an irrecoverable devoting: and *Josephus* relateth that the *divisions of Jerusalem* and the Jewish Nation, exposed them to the desolation brought upon them by the Romans, *ἀντὶ τῶν εἰσῆς ἀρχῆς καθῆλκε*. And it is *Bar. An.* observed by *Baronius*, that the *dissensions* *303. n. 29.* in *Africa* raised by the *Donatists*, were the occasion of the great calamities there sustained; first from the *Vandals*, and after that from the *Arabians*; to the destruction of the Country, and the almost final ruine there, both of the *other Christians*, and of the *Donatists* themselves.

8. Amongst plenty of other instances, it becometh us to be most affected, as we were most concerned, with the much *Christian blood, unchristianly shed* in *England*, as a sad consequent of these conten-

tions. We made our selves an example to *Foreigners*, who took notice, that *Apud Anglos, integro seculo de Ecclesiæ regimine controversia, violenter agitata est, ad status usq; publici convulsionem*; that the violent motions and disturbances in England about Ecclesiastical controversies, wrought us into a convulsive and distracted State. And we who are nearest home, ought to be, if we be not, most sensible and apprehensive of this, which others at a distance could not but observe with some amazement. The Lord grant that we may at length learn to mind the ways of Peace, and discern the danger and guilt of needless running into divisions.

9. The breaking the Churches Peace is peculiarly sinful, when without any just and necessary grounds, contentions run so high, as to appear in open Schism and separation, which hath been long designed, and is too much practised by many opposers of Conformity. And though it be and must be asserted, that separation is both lawful and necessary, and therefore free from the sin of Schism, where Communion, upon a right understanding, cannot be kept without sin; yet even the Writings of many Non-Conformists as well as of others, do express and aggravate the sin of unnecessary separation, and the Ca-

nons of the ancient Church declare very severely against it. Besides *Conc. Ancyr.* *Can. Ap. c. 18.* *Gang. c. 6.* *Antioch. c. 5. 2.* *Carth. 31.* *Conc. Carth. 2<sup>de</sup> c. 100.* Such separation is condemned as *ambition and tyranny*, in the Canons called the Apostles; as a *destructive sacrilegious sin*, in the *African Code*; as a *sin which excludeth from the Kingdom of Heaven*, by *Ignatius*; and it is censured to enclude a *contempt of true Religion*, by the *Helvetick confession*.

*Ign. ad Philad.*  
*Cont. Helv. c. 22.*

10. It is a known and approved sentence of *Dionysius Alexandrinus*, That to *suffer Martyrdom* *ἡμῶν τὴν καὶ χρίσιν* rather than to divide the Church by Schisms, is not less glorious then to be a Martyr for refusing to offer sacrifice unto Idols. And *S. Cyprian* asserteth that the sin of breaking the Churches peace by Schism, is in divers respects more hainous than the sin of those lapsed Christians, who in the time of persecution, yielded to offer sacrifice to Idols. Because the former bewailed his miscarriage, and by repentance sought for pardon from God, and communion with his Church, his *straights and dangers* were the occasion of his sin, and though he miscarried himself, he did not perswade others to do the like, and he might afterwards be honoured as a *Martyr*: whereas the latter was swelling and pleasing him-

*Eus. Eccl. Hist. l. 6. c. 48.*

*Cyp. de Unit. Eccles.*



Ibidem.

Opt. adv.

Parm. l. 3.

self in his sin, did disturb, oppose, and reject the Church, his sin was his, of his own free and voluntary choice, and he also beguiled and ensnared others. And all this was expressed by both these ancient Writers with peculiar reference to the *Novatian Schism*, which then made a breach in the *Churches Unity*, about matters of *Discipline* without denying any Articles of the Faith. And S. *Cyprian* proceedeth so far, as to declare, *that if the man who soweth discord in the Church, should lay down his life in the defence of the name of Christ, the stain of his sin could not be wiped out* (that is so as to render him honoured in the Church) *by the stream of his blood*; but as he goeth on, *inexpiabilis & gravis est culpa discordiæ nec passione purgatur*. And the same thing is by *Optatus* urged against the *Donatists*, and is approved by divers others; as being grounded on the words of S. *Paul*, *If I give my body to be burned, and have not Charity, it profiteth me nothing*. And from hence we may discern, that in those Primitive times, when the vital heat of Piety within, was able to prevail against the fiercest flames of Persecution without, this duty of minding the Churches Unity, had a mighty commanding force upon the Consciences of Christians, and they

they accounted *unnecessary divisions* and *Schisms*, to be unchristian practices and dreadful sins.

II. Nor can such *separation* be otherwise accounted of then a great evil, which general experience manifesteth, ordinarily to eat out *Christian love*; and doth most directly and openly oppose that *Christian Unity*, which (as the following Section will evidence) the *Gospel commandeth*, the relation of *Membership* in the Christian Society *requireth*, and our blessed *saviour* earnestly and affectionately *recommended*; and hath naturally such other dangerous attendants, as have been above observed to be the result of the breach, or want of the Churches Peace. This sin is to the Church what *sedition* is to the *State*, the most manifest and direct means to hinder its *Government*, and to destroy that *Society* which is best preserved in true *Unity*; and of which as Christ himself hath, so every Christian ought to have a tender regard. It is to the body of Christ what *disjointing* is to the body of man; it hindreth the actions of the body, and the usefulness of the members to each other; it weakneth the whole, and causeth pain and anxious grief to those other members which are not senseless, and is ordinarily accompanied with

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with *swelling tumours* in the part ill-affected, and out of order.

12. And as it self is contrary to Gods Commandment, so its influence promoteth all manner of sin, and is called by  
*Ign. Ep. ad Ignatius ἀρχὴ κακῶν an original of evils.*  
*Smyrn.*

For besides the evils above mentioned which accompany this sin, as it includeth a breach of the Churches Peace; it is apt to prevail with the Separatist to *so much impiety*, as to place much of his Religion in that which is his sin; viz. his unwarrantable separation; and it is oft, if not ordinarily, attended with so great *uncharitableness*, as to be pleased (with respect to the interest of their party) in hearing, if not speaking evil, concerning others who withstand them. It *promoteth profaneness* and *disadvantageth Religion* in others, by rendring censures and admonitions of the Church, when they are administred, the less efficacious upon the offenders; who are the more ready to conclude, that it is no great shame or danger, to be excluded from that Society of Christians, from which many who profess Religion do exclude themselves. And upon this and other *easily discernable accounts*, it is a probable occasion of *remissness* in the exercising *discipline*, which would be more enforced and enlivened

livened by a more general Union; whereby also divers obstacles and impediments would be removed. Thus *Athanasius* was of opinion, *that the Corinthian divisions were the cause, why the incestuous person was not rejected.* *Athanas. Synops. in 1. Ep. ad Cor.*

## SECT. IV.

### *Some false Conceptions of Schism refuted.*

1. But because there are some notions, or rather misrepresentations of this sin of *Schism*, designed to excuse many from the guilt thereof, whom the *rules of Christianity* do involve under it, I shall endeavour to discover the insufficiency of such Plaisters, either to cover or cure so great and dangerous wounds, as the *deep rents* made in the Church, to which they are applied.

2. A *first* false Conception of *Schism*, A first Notion. is the natural result of the *New-England* tion. *Independant Principles of Church-Communion.* They assert expressly, that *Baptism* Ans. to 32. Qu. qu. 4. neither maketh nor admitteth any to be members of the Church; and call it the opinion of *Papists* and *Anabaptists* that we enter into the Church by *Baptism*. But they assert the foundation of Church-Society

*Apol. for  
Chur. Co-  
ven. p. 3, 5,  
15.*

Society to be laid in their *Church-Covenant*, which is a particular contract among themselves, binding themselves to God and one to another, to live in Christian Society with that *particular Congregation*, to which they join themselves by this contract. And this Church-Covenant is they say, *the Constitutive form of a Church*, and joining in it is that which *maketh a particular person a member of a Church*. And from hence it may be easily infered, that there can be no *duty of holding*, and therefore no sin of *Schism* in *withdrawing*, or *neglecting* Communion, where they have not made this engagement by that particular Covenant.

3. But this notion of the *Union* and *Communion of the Church*, doth confine it, to such strait limits, as to exclude in a manner all Christians of all ages from Church Society, but themselves; and is thereby uncharitable and no stranger to Schism, and can not consist with the full and due sense of the *Churches Catholicism*: for the ancient Church did never account the obligation to Christian Communion, to be so narrow a thing, as only to respect a *particular Congregation*, and therefore never framed any such *particular Covenant*. This is also directly contrary to *S. Paul*, who as an argument to Union and  
against

against Schism, saith 1 Cor. 12, 13. *By one spirit we are all baptized into one body: and teacheth us that we are baptized into Christ.* Rom. 6. 3. and thereby are planted together in the likeness of his death, v. 5. and that they who are baptized into Christ, do put on Christ, Gal. 3. 27. Which Scriptures do sufficiently express, that by our Baptism as we undertake the *Christi-an life*, so we thereby are admitted to be members of the Church or body of Christ, and are engaged as members to *Unity* therein, and to continue in *Communion* therewith. Whereas if this notion was admitted, the grounds for the being and *Union* of the Church, which the Scriptures lay down, together with the Apostolical and Primitive practice, must be accounted as insufficient, and the necessary support of its being and Union, must be derived from this *late invention*. All which things are sufficient to manifest the error of this opinion, and to shew that there may be a sinful breach of the *Unity of the Church*, among them who never entred into that *Church Covenant*.

4. But one of that way of our own Nation, treating of *Schism* and *separation*, acknowledgeth Baptism to give *Relation to, or entrance into the Catholick Church visible*; but still owneth a particular contract

A second  
Notion.

Dr. Owen  
of Love  
& Church  
Peace, c. 3.

N. 19, 20.

Dr. Owen's  
Review of  
Schism,  
ch. 8, 9.

tract or joint consent among themselves, to be the only bond for external Ecclesiastical Communion in a particular Church, or (as he expresseth it) *to be that wherein the Union of such a Church doth consist* (which will be hereafter further considered). And he giveth us this representation of Schism, That the sin of Schism doth not consist in the want of, or breach of *external Unity* by separation, but in the want of *internal Unity* by *needless divisions* of judgment in a particular Congregation, as *εἰς ἑκὴν* (he saith) is used 1 Cor. c. I. II. Hence these assertions are laid down. 1. *That the departing of any man or men from any particular Church, as to the Communion peculiar to such a Church is nowhere (in Scripture) called Schism, nor is so in the nature of the thing it self.* 2. *One Church refusing to hold that Communion with another which ought to be between them, is not Schism properly so called.*

5. But if we here consider the matter or thing it self, we must enquire whether Christian Religion doth allow *needless separations* in the Christian Church. And surely he must have strange thoughts of the *earnest commands* and *frequent arguments* for Christian Unity, who supposeth them to regard only an *inward Unity*,  
and

and yet to allow of *open breaking* and *dividing*, and *visible falling into pieces*. Is this to think either honourably or reasonably of the designs of Christ, to suppose that he should express his Church to be *one body compacted* and joined together, *Eph. 4. 16.* intending that its real members might be daily parting asunder by *disclaiming the communion* of each other? or that the whole Church should be as *one building fitly framed together*, *Eph. 2. 21.* but with free allowance, that its parts should be at such a manifest distance, as never to come so near one another as to owne their communion? And when our Saviour prayed for his Church, which should believe through his Apostles Doctrine, as a consequent upon their believing, *that they may be one in us that the world may believe that thou hast sent me*, *Joh. 17, 20, 21.* It is manifest that that Union of the Church, which should tend to convince the World of Christianity, and engage them to the Faith of Christ, must, besides the *inward Unity of faith and love*, include an *open and professed holding communion* with each other; which is the most visible testimony of their Unity, and the want of which hath occasioned them who were strangers to Christianity, to decry and loath

Cyp. de O-  
rat. Dom.  
Christoph.  
in Joh. 17.  
Hom. 81.  
Οὐδὲν  
ἔτι  
σκανδα-  
λίζει αὐ-  
τὸν ὡς  
τὸ πᾶν  
τῶν αἱ-  
ρετικῶν.



*Hier. in  
Eph. 4.*

*Cyr. Ep.  
52.*

loath the Christian Religion, as appeareth from what is above-mentioned in the second Section. And when *S. Paul* requireth to *keep the Unity of the Spirit in the bond of peace*, it hath been reasonably of old thence inferred, that *separation and breaking the Churches peace*, ought to be *rejected*, because it *opposeth and loseth that Unity of the Spirit, which Christians should maintain, by renouncing fellowship with the Church of Christ.*

6. And it is manifest that *needless withdrawing* or not holding communion, with that *particular settled Church* where we abide, with appearance of causeless distast towards it, or the way of its communion, was vehemently and with a pathetick zeal condemned in *S. Peter* himself, withdrawing and separating from the *Gentiles*; which action included a *blameable forbearance*, of manifesting his allowance and approbation, of their way of *Christian life and serving God.* Gal. 2. 11.

14. And the manifold cautions against *divisions* oft expressed in the Scriptures, do especially condemn such separation, which is the highest attempt, and most *open profession of dividing*: and as this separation is expressly condemned in the holy Scripture, so this is that thing which is so greatly condemned by the *ancient*

*Canons*

*Canons* above named, and that even under the term and name of *Schism*. And it is of no small moment to observe, that the *Primitive Church*, who received the holy Commandments of the Gospel from the *Apostles*, did always understand the *precepts of peace*, to extend mainly to the duties of *external communion*; especially considering, that whereas the *Churches peace* can only be broken by *Church contests*, which are managed either by words, writings, or open actions of discord, this latter way of expressing them by *actions of separation*, and open *rendezvous* of parties, is of all other the highest and most considerable.

7. But if the use of the word (*Schism*) be here considered, it includeth much of *needless strife* about words, to deny *χίσμα* or *Schism*, signifying *division or renting asunder*, to be a fit expression for rents and separations in the Church; when it hath been so used in the common *Ecclesiastical custom* of speech, and is that which is according to the direct and *proper import* of the word. And if *S. Paul* accounted the bandying into parties and factions at *Corinth*, though *without separation* (which some account to be their case) to be *Schisms*, because their Unity was thereby opposed and hindred; much

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more

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more must *separation* which is the highest appearance of parties, and breach of Unity, (and was probably the true state at *Corinth*) be so accounted of.

Dr. Owen  
of Evang.  
Love and  
Church  
Peace, c. 5.

8. And whereas the same person hath of late purposely undertaken to espouse the *interest of separation* from the present *Church of England*, and to defend it from the charge of *Schism*, the pleas and pretences made in behalf thereof, will now fall under our enquiry.

A third  
Notion.  
Its first  
Plea.  
P. 167,  
171, 172.

9. One principal Plea is, *That where things or observances unscriptural, are made the indispensable condition of Communion, there to refuse submission to such things imposed, and to withhold Communion from that Church, is no Schism but a discharge of a duty.* And that we may understand what he meaneth by such expressions, as *Unscriptural conditions of Communion*; he telleth us in one place, *We do not dispute the lawfulness or unlawfulness of the things themselves*; and in another place, *that it may be at present granted, that the manner or modes of the performance of Gods worship, with rites and ceremonies for order and decency, may be lawfully appointed (or as it pleased him to call it instituted) by the rulers of the Church; yet (saith he) this will not help in our present enquiry, unless it be also granted, that what may be lawfully*

P. 171:

P. 177.

lawfully practised in the worship of God, may be also lawfully made a necessary condition of Communion. And he saith in another place, *It is required in this case,* P. 203. *not only to produce a warranty from the Scripture for the use of Liturgies, but also for making the constant attendance on them, a necessary condition of Communion.* Wherefore his sense is, that withholding Communion becometh lawful and a duty, where any appointments for orderly ministration, and the fit and decent performance of Gods service, (though lawful in themselves, but not particularly expressed in Scripture as conditions of Communion) are so determined, that they must be submitted to and complied with, by them who embrace actual Communion with that particular Church.

10. But this is both false in it self, and would render all settled Church-Communion utterly *Unlawful*, and would make separation the Universal duty of all Christians, in every *Christian Assembly* in the World, not excepting them of the Congregational way. For the Scriptures have not enjoined the *particular time* for Sacramental and other administrations, nor the *place for publick Assemblies*, nor in *what method*, Prayer, Preaching, Sacraments, Psalms, Chapters, Hymns, with

other thanksgivings and services are to be performed; nor hath it determined us, either to, or against any *particular lawful form*, or *external rite*, as making them either universally necessary, or sinful; but these with divers other things of like nature, are left to the rules of *Ecclesiastical Liberty* and Prudence. Now it concerneth him who made this exception, to discover how there can possibly be any *orderly Christian Assemblies*, and unconfused performances of Religious services, where such things as these are not determined; as where their Prayers and Services are neither performed with nor without a *form*, &c. And to the common apprehensions of other men it is very manifest, that unless there be a *compliance* or *submission* to such determinations, by the members of the Church, they can not actually communicate in these administrations, unless they could *communicate* in what they will not *yield to join in*. Yet these things with us are not made the *conditions of communion*, any other way than the submission to lawful determinations (of those things which must be one way or other determined) is necessary for them who will join in such an *orderly Society*.

II. And they who urge this *objection*  
do

do themselves make their determinations of these things (besides some other things peculiar to their way) as much a condition of *Communion* in their *Congregations*, as our determinations are with us. They may possibly stamp a *divine authority* upon those usages of their own, which really have it not; and urge such things for laws of God which he hath not established: but this being much of the same nature, with *teaching for doctrines the commandments of men*, can never render their communion the more acceptable. And I suppose this following discourse will sufficiently manifest, that the divine authority doth neither *enjoin* their way of service without all forms and other rites, nor *disapprove* of ours. And now the *arguments* brought in that Treatise to make good this exception, will concern themselves to answer as well as others, and may be easily solved. For 1. When Christ gave Commission to his Apostles *to baptize all Nations and teach them to observe whatsoever he commanded*; he thereby enjoined all his doctrines and precepts to be received and obeyed of all men, and especially of those who imbrace the *Christian baptism*; but he doth not thereby forbid rules of *decency and order*, which are re-

P. 173.

quired in the Scripture, to be received in the Communion of Christians. And  
*Lib. 2. Ch. 2. the Apostles practice and 3. their*  
*1. Sect. 3. doctrine (with a particular consideration*  
*& Ch. 2. of the fourteenth Chapter to the Romans)*  
*Sect. 2, 3.* will be evidenced in this Treatise, to give both allowance and direction for Ecclesiastical constitutions of order.

*P. 191.* 12. The fourth argument is from this instance of fact. *When Victor Bishop of Rome excommunicated the Asian Churches, for not observing Easter at the same time with the Roman Church, this his action as fixing new bounds to Church-Communion, was then disliked much by others, and especially rebuked by one of the most holy and learned men then living, (which was Irenæus).* *Ans.* Well might Victor's actions be censured by Irenæus, which was not only a directing and retaining that as a fixed rule of order for his own Church, which was then the Roman Custom and practice, and which Irenæus and the French Churches (as well as many others) did allow and judge requisite, in that very Epistle to Victor: but it was the obtruding that which was no Apostolical command or institution, to be so far Apostolical, as to be thereupon a doctrine and practice, necessary to be received in all parts of the Christian Church, and that all

*Eus. Eccles.  
Hist. l. 5.  
c. 25.*

all other whole Churches who received it not, were not to be owned in the Communion of the Catholick Church: and upon this account he undertook to excommunicate the Asian Churches *α ἡγο- Ibid. c. xi.*  
*δοῦναι* as being Heterodox or erring from the Faith. But our Church can be charged with no such practices as these were, for it declareth it self thus; *In these our doings we condemn no other Nations, nor prescribe any thing but to our own people only:* which words with other to the same purpose, are prefixed to our Liturgy. His fifth argument is, *that hence it would P. 194.*  
*follow, that there is no certain rule of Communion amongst Christians, fixed and determined by Christ.* To which I answer, that in all doctrines of Christianity nothing can be required as necessary for Communion with any Church, but what Christ hath determined: yet even here every error in judgment or miscarriage in practice, doth not forfeit the right of Communion; and concerning defaults, they who have *the power of the Keys* which is managed with Ecclesiastical Prudence, are allowed to consider of times and other circumstances: whence the Church of God hath unblameably used sometimes greater and other times less severity about the same crimes. But that there

B. of Com.  
Prayer of  
Ceremo-  
nies.

Albas. Ob-  
servat. l. 2.  
Obs. 9, 10,  
11, 12, 13,  
14, 15, 16,  
17, 18.



should be *different prudential rules* of external order, in the communion of different Churches, hath generally been allowed and acknowledged in the *ancient Church*, and pleaded for amongst the *reformed Churches*.

P. 171;  
202.

13. Indeed it is in the same Treatise urged, (as a thing included under this exception of *Unscriptural conditions of Communion*) that Ministers are required *to express their approbation of the things enjoined*; (as the Liturgy, Articles, and Book of Ordination) *by their subscription or declaration*. But besides, that these things are not intended for *conditions of Christian communion*, but requisite for *regular administrations*, and the preservation of order: it is but reasonable, that they who insist on this Plea, before they *blame* us, much more before they *separate* from us upon this account, should themselves consider whether they would be willing to receive any persons to be Ministers of their Congregations, who do not some way or other *express* their *allowance* of their way and order: and particularly whether they would entertain him as their Minister, who is resolved to *perform* all *ministerial actions* according to the order of the *Liturgy*. If they be willing to entertain such a *Minister* and *Ministration*,

whom we can  
have no communion.

*Ministration*, they must thereby justify our way of order and communion, by their submitting to the same terms of *enjoying Church-Communion*. But if they will admit no person to be a Minister in their Churches, (as indeed they will not) before they are satisfied that he approveth, and will continue in the way and order of *their Churches*; while they herein blame our Church, they should consider those words of the Apostle, *Rom. 2. 1. Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thy self, for thou that judgest dost the same things.*

14. But of the *lawfulness* of things as enjoined in the Church for order sake, which is the main thing considerable in this exception, and which hath been divers times sufficiently justified, by Bishop *Whitgift*, Mr. *Hooker*, and many others since them, I shall treat in another place more particularly; and it will be sufficient here to add, that God who hath appointed Rulers in his Church to guide and command, hath also made it a duty to obey them who have the rule over us.

*Bishop  
Whitgift  
Tr. 2.  
Eccles. Po-  
lit. l. 3.  
Lib. 2. c. 2.*

15. Another Plea for separation from the Church of *England*, is, *That the joining in communion therewith, requireth a consent to omit and refuse known duties commanded*

*Its second  
Plea.*

P. 216.

P. 218.

231.

*commanded by Christ.* For the proof of which, he giveth two instances. In his first instance he claimeth *to every Minister of a particular Congregation, by the appointment of Jesus Christ, the whole immediate care of the flock,* so that *no part of discipline should be exempted from his office, or care* (p. 219.) and this he saith *by Conformity they must renounce* (p. 229.) Which Plea for separation or rejecting Communion, is as much as to say, that no Minister may lawfully communicate and exercise his Ministry in any Church, where this kind of *Congregational Independency* is not the fixed Government; or where the Episcopal Power and Authority above *Presbyters* in all or any publick acts of discipline, is preserved. An assertion which favours of great *rashness*, in rejecting all those manifest evidences produced by divers, on the behalf of this Episcopal Government and Jurisdiction, with such an *height of confidence*, as professedly to disclaim the lawfulness of Ecclesiastical Ministration and Communion, with those who in practice embrace them. Yea this is such a position as would have *engaged* all Christian Ministers, to have renounced the Communion of all the *ancient Churches* in the Christian World, in the times of the most eminent

eminent Fathers of the Church, by this new way and method of the *Churches Peace* and Unity. And therefore instead of a charge against our Church, he hath herein done it this *honour*, to mention that as a chief matter of *exception* against it, in which it is *conformable* to the purest ages of Christianity.

16. The Councils of *Nice* and *Antioch* Conc. Nic. c. 5. Conc. Ant. c. 6.  
 (which are part of the Code of the Universal Church) expressing a manifest distinction between Bishops and Presbyters, do declare the disciplinary proceedings of Church censures to be under the *Bishops ordering and authority*; and before them *S. Cyprian* did the same, both Cyp. Ep. 10, 65.  
 concerning excommunication and public disciplinary absolution; and *Ignatius* frequently required that nothing should be done without the *Bishops Authority*: to which agree the Scripture expressions concerning *Timothy*, *Titus*, and the *Apocalyptick Angels*. And that the ancient *Churches* and the authority of their *Bishops* were not confined to single *Congregations* (as some would have us believe) is apparent, besides the instances I. Conc. Neoc. c. 13. Conc. Ant. c. 8. Conc. Sard. c. 6. Athanas. Apol.  
 from the *Roman* and other Churches in Scripture, I. From the frequent mention of *Country-Presbyters* and Religious Assemblies, in such places for which no Bishops

2.  
*Euf. Hist.*  
*Eccl. l. 6.*  
*c. 12.*  
*Photii No-*  
*mo can.*  
*Tit. l. c. 30.*  
*Justin No-*  
*vel. Const.*  
 3.

Bishops were appointed. 2. From the multitude of Presbyters in one City; it not being credible that 46. *Presbyters* for the City of *Rome* in *Cornelius* his time, 60. at *Constantinople*, (with a greater number both before and after *Justinians* Constitution) and a numerous Company in other Churches, should be designed, with a Bishop and many Deacons for the service of God in a single Congregation. 3. Because the greatest Cities in the World with the parts adjacent, when Christians were most numerous, had but one regular Bishop: and he who can imagine that in the most flourishing times of Christianity, there were never more Christians in those Precincts, than made up a single Congregation (though divers Churches were built at *Jerusalem* and other places) may as well conceive the same of the present *London Diocess*. And though there be some expressions in some ancient Writers, as *Tertullian*, and *S. Hierome*, which many have thought to assert, the ancient exercise of Ecclesiastical Jurisdiction by a Bench of Presbyters of equal authority, (which would be too large a digression to be here considered) yet even that notion also must fall under the heavy censure of this exception.

17. The other instance concerneth

*private*

private Members, and the whole Church <sup>P. 141,</sup>  
 being abridged and deprived of that liberty <sup>142.</sup>  
 to discharge their duty, which by the law  
 of Christ they are to provide for. Among  
 these duties he nameth reproof, admoni-  
 tion, and exhortation (as if these things  
 were not allowed in our Church, which  
 is an intimation that needeth reproof)  
 and also withdrawing from them that walk  
 disorderly, and putting such obstinate of-  
 fenders from among them. Now this in-  
 stance also is built upon the bottom of  
 Independency, groundlessly supposed to  
 be a divine institution. For the Inde-  
 pendents allowing the Ministers the prin-  
 cipal care about the discipline of the  
 Church, do assert an authority and power  
 of Church-Government, to be seated in  
 all the members of the Church, together  
 with their Officers; yea that the mem-  
 bers of the Church may censure their Offi-  
 cers; and some of them, as they of New-  
 England expresse it, that the Keys are com-  
 mitted to all believers, who shall join to-  
 gether according to the ordinance of Christ.  
 And Dr. O. who gives somewhat more  
 authority to Ministers, than many others  
 of them do, yet declareth his non-admit-  
 tance of our discipline, upon this account <sup>P. 256.</sup>  
 as one, as being in the hands of meerly  
 Ecclesiastical persons, or such as are pre-  
 tended

Decl. of  
 Faith and  
 Ord. of  
 Congr. Ch.  
 Par. 2. Se.  
 4, 5, 7.  
 Answ. to  
 32. Quest.  
 qu. 14. &  
 15.

46      *The disagreements about Conformity*

*tended so to be.* This late device, of discipline being exercised by an authoritative power of all the members of the Church, is claimed here as necessary for embracing Communion; but this is not only contrary to the Church of *England*, with the ancient Churches, and to the *French*, *Dutch*, and other reformed Churches abroad, but it is also directly opposed and refuted by the *Presbyterians*, both of *Scotland*, and *England*: and this also is a general argument, for separation from all Christian Assemblies, of the *Primitive* and *Reformed* Churches, except a few of themselves.

18. But as under the former instance, he insisted much upon the great usefulness of *administring* Church-discipline, which if rightly stated, and in its due measures, we heartily admit; so here he reflecteth upon the *defects* of exercising discipline among us, urging that upon such defects, as by the design of his discourse he representeth ours to be, *pious men may without the least suspicion of the guilt of Schism, forsake the Communion of that Church; and if they have a due care of their own salvation, they will understand it to be a duty.* But what he intimately chargeth upon the Church of *England*, speaking of the Church *where wicked persons are admitted*

Gillespy  
Gov. of Ch.  
of Scot.  
Part. 2. c.  
1. & Post-  
script.  
Jus. Div.  
Reg. Ec-  
cles. Par. 2.  
c. 10.

P. 244,  
245.

*admitted without distinction or discrimination unto the Communion of the Church, and tolerated therein without any procedure with them or against them: if this be generally understood of all wicked persons as those words without distinction or discrimination do import, it is untrue and slanderous. But if this be meant only of divers particular persons; it is acknowledged that a more vigorous execution of discipline (which I have in the former Section noted to be hindred in the effects thereof, and not helped by divisions and separations) is desirable, and would be advantageous to the Church. Yet here we must observe, 1. That some mens rigour would make the rules of Communion overstrict and severe, which was the ground of the Schism of the Novatians, and Donatists, and as some have anciently related of the Meletians also: and it is not desirable that the Churches authority should be acted by such heats. 2. That real defects in this particular (though they are not to be approved of) are no sufficient ground for separation, since such blemishes were mixed with the beauty of the Apostolical Churches themselves, as is manifest from almost all the Apostolical Epistles, and particularly from the first Epistle to the Corinthians,*

. in



P. 126.

Of Institution and  
Order of  
Churches,  
Sec. 21.

in which divers *miscarriages* were *taxed*, and yet unity was strictly commanded, and dividing severely rebuked. Yea this very discourse at sometimes will not owne, *that this thing solely of it self is sufficient to justifie a separation*; and the Congregational Churches in *England*, in the Declaration of their Faith and order, affirmed, that *Church-members upon offences taken by them, having performed their duty, (private admonition and relating it to the Church) ought not to disturb any Church-order, or absent themselves from the publick assemblies, or the administration of any ordinances upon that pretence, but to wait upon Christ in the further proceeding of the Church.*

Last Plea.

P. 256,  
257.

19. Another thing only touched in that discourse, (but which is the main ground of mis-apprehension) is, that there is (saith he) *no Evangelical obligation to local (or external) Communion, with any particular or parochial Church of this Nation*; because every man may *relinquish* it by *removing his habitation*: which plea floweth from want of a right sense of the *Church Catholick*. For every Christians obligation to keep Communion with the Church, is founded in his being visibly a *member of Christs body*, which includeth his visible fellowship with the whole

whole Church, which he entreth upon by Baptism, and from hence he standeth obliged to communicate, with that regular fixed part of this Church, where he resideth, and from which he hath no warrantable or necessary cause of separation. In this respect our *Parochial Assemblies* are of like nature with the Jewish *Synagoga* *Assemblies*, unto which they were not obliged by any special *Synagoga*-*Covenant*, but partly from Gods general command of their assembling themselves together; and partly from their Religious profession and circumcision, engaging them to Communion with the whole Church of the Jews, and thereby to their *Synagoga*-Communion. Hereupon under that dispensation, it was the practice of our Blessed Saviour, (whose example should not be over-looked by us) to attend upon these *Synagoga* *Assemblies*, and the Religious worship of God celebrated therein, as appears, *Luk. 4. 16.* *At Nazareth where he had been brought up as his custom was, he went into the Synagogue on the Sabbath day.*

20. And can it enter into the heart of any Christian to imagine, that the holy Apostles, who in their travells could not be fixed in any particular Congregation, did not stand bound by the duty of

E

Christian

*Christian Unity*, to join themselves in Communion, with the *particular fixed Churches* or Assemblies of Christians where they came, (as *S. Peter* at *Antioch*, *S. Paul* at *Jerusalem*, and divers other places) though such Churches were founded by some of the other Apostles? And upon this account of the *Unity* of the *body of Christ*, the Primitive Christians when they went abroad into other Regions, and distant parts of the World, did with a Religious care seek the *Communion* of the Churches where they came, and not to make *separate Assemblies*. Yea this is a thing so far acknowledged by our English *Independants* themselves, (though they can talk at another rate where it serves their interest) that in their publick Confession of Faith at the *Savoy*, they say, *All Saints are bound to maintain an holy fellowship and Communion, in the worship of God, which communion though especially to be exercised by them, in the relations wherein they stand, whether of Families, or Churches; yet as God affordeth opportunity, it is to be extended to all those, who in every place call upon the name of the Lord Jesus.*

Conf. Ch.  
27. Sect. 2.

21. But the conditions required in any particular fixed *Christian Assembly*, embracing the *Christian Faith and Worship*,  
in

in the place of our residence, to make it our duty, upon the account of the *Christian Unity* to join therein, are these two.

1. That our communicating therein doth not oblige us, to join in any *action* or *profession* which is sinful. This is acknowledged on all hands, and needeth no further proof; because the Christians duty, of keeping in Communion with *Christ* himself doth require it. 2. That the Assembly we join in doth not maintain an *unwarrantable separation*, from the Communion of the *established Church*; for here to join in Communion, is to join in *separation*, and is like *Barnabas* and the other *Jews*, joining with *S. Peter*, who *Gal. 2. 14.* all *walked contrary to the truth of the Gospel*, in withdrawing from the Communion of the *Gentiles* at *Antioch*: and the communicating with such a separating Assembly, would be a breach of that *Apostolical command*, of *avoiding them who cause divisions*, *Rom. 16. 17.* And we may observe, that the joining in needless separations, being a sin against the *commands* of *Christ*, which require *Christian Unity* and *Communion*, can not be warranted by any *authority* upon earth, because that *authority* can not dispense with the *commands* of *Christ*, but ought to be subject to them; and therefore

Theod.  
Hist. l. 4.  
c. 22.  
Aug. Ep.  
166.

as S. Peter's practice and countenance, did not excuse *Barnabas* and the other Jews; so neither could the *indulgence* of *Valons* the Emperour or his Predecessor, excuse the *different sects* by them *tolerated*, from being guilty of *Schism* and the breach of *Christian duty*, in their divisions, and separations.

A fourth  
Notion of  
Schism.

Mr. H.  
Tract of  
Schism, p.  
2, 5, 8.

22. Another notion of *Schism* there is, which condemneth separation where ever Communion is *lawful*; but assumeth, that whereever any thing *unlawful* or *strongly suspected*, is required in order to Communion, there to hold Communion would be to join in conspiracy, and separation is then both *lawful* and *necessary*. Concerning which notion (granting that separation is necessary, where any thing *unlawful* is required in order to Communion) I can not admit for truth, that if any thing *suspected* be so required, separation becometh *lawful* thereby. For if by *suspected*, be meant whatsoever the person, who maketh the separation, doth *suspect* as evil; by this rule, he who through carelessness of enquiry, or prejudice and want of Charity, is *needlessly suspicious* about any form of service, or way of Church-Administrations, will be allowed to separate, and to be therein free from *Schism*, or sinful breach of *Unity*, only because  
he

he is void of *charity* and wanting in due *Christian care*.

23. Nor can it possibly be true, that if some thing be enjoined, which divers persons who appear to be *Religious*, and are supposed to have considerable abilities of judgment, do upon *professed enquiry*, both suspect and condemn, that they may lawfully separate, and not be guilty of *Schism*, if their judgments herein be *erroneous* and *ungrounded*. For though diligent *enquiry* where it is impartially made, is in this case an excuse from the degree of the sin, or from the precipitant or designed *breach* of *Charity* or *Unity*; yet where it is so ill managed, as to take up with an *error*, and *practice* upon it; it can not render that practice allowable. For this would justify almost every party, which in judgment holdeth an *error*, for separating from that Church, who either in her open *practice*, or in her publick *service*, requireth a profession of that truth which they oppose: and they must be excused from *Schism*, only because they acknowledge not the right rules of *Religion*; and neither *Donatists*, *Novatians*, or *Anabaptists*, could then be blamed for their *distance* from the *Church*, provided it be founded in their *distance* from and disowning of the *truth*. Yea

if any persons be *Arians*, *Eutychians*,  
 or *Nestorians*, in opinion, (all which  
*Ubi supra* the author of this notion over-offici-  
*p. 9, 10.* ously excuseth from all *Hereſie*, and  
 ſaith they were at the worſt but *Schiſms*)  
 they muſt alſo according to his notion,  
 ſtand excuſed from *Schiſm*, in ſeparating  
 from the Church, which holdeth the true  
 doctrine and openly in her ſervice re-  
 quireth a profeſſion of it; concerning the  
 perſon of the *Mediator*.

24. This would ſet up the power of  
 an *erring judgment*, above the will of  
 God, to *diſcharge* perſons from what is  
 Gods command, and would elſe have  
 been their duty, (*viz.* Communion) and  
 to *give them authority* to do that as a law-  
 ful action, which to others who err not  
 is a *grievous ſin*, (*viz.* ſeparation from that  
 Church which holderh the truth, meerly  
 becauſe it doth profeſs it) as if the *error*  
 of man could render *neceſſary duties*,  
 and *divine commands*, to be of *no obli-*  
*gation*. For though their error may (till  
 it be removed) *entangle* them in ſin, in  
 joining with the Church, becauſe this en-  
 cludeth, a practiſing what they judge un-  
 lawful; it can not *juſtifie* them from ſin in  
 ſeparating from it, but this error (as  
 all other *erroneous judgments* do, where  
 good and evil are *miſtaken* for each  
 other)

other) doth in their practice every way *Lib. 2. c. 2*  
*ensnare* them under sin, until it be cured. *Señ. 3.*  
 But of the principal design of this notation, I shall give a further account in considering things under scruples.

25. From what hath been hitherto discoursed, it appeareth, that the consideration of *Schism*, will make it necessary for him who undertaketh *separation*, to be sure that he acteth upon *unerring grounds*, and not upon *mistakes*: because to make separation from a Church, which (however it be *misunderstood* and *causelessly censured*) requireth nothing in it self *absolutely unlawful*, to be believed, professed, practised, or joined in, is to be guilty of the *great sin* of *Schism*.

### SECT. V.

*Of the duty of obedience to Rulers and Governours, and the due exercise of the Ministerial function, which is in this case concerned.*

I. The opposing *Conformity* if managed upon insufficient grounds, hath ordinarily involved the person opposing under the sin of *disobedience*, and want of subjection in things lawful to *Christian Governours* and *Rulers*, and their *Laws* and *Constitutions*; which ought to be obeyed, *not only for wrath, but for Conscience sake.*



It is their duty in their places to shew themselves the *servants of God*, and to promote his glory, and to that end by their power and authoritative commands, to take care for the promoting and preserving the *Order, Peace, and Unity of the Church of God*: and towards both *Ecclesiastical and secular Rulers*, the divine Precepts do very plainly require our obedience. Indeed if any thing any time commanded be really *sinful*, the instructions given in the *Church of England* will direct us to *believe undoubtedly, that we may not obey Kings, Magistrates, or any other, though they be our own Fathers, if they would command us to do any thing contrary to Gods Commandment*. But if the things be lawful which they command (as in this case I hope to make appear to men of unprejudiced minds) it is a sin of *no low degree* to disobey; and the duty of obedience is so considerable, that the Compilers of the *Strasburgh Confession of Faith*, expressed it to be *Inter primi ordinis bona opera, in the highest rank and order of good works*.

Hom. of  
Obedience.  
Part. 2.

Conf. Ar-  
gent. c. 23.

Phil. de  
Leg. spe-  
cialib.

2. Nor can this *obedience* be thought a matter inconsiderable, which was enjoined of old in the first Commandment of the second table; and as *Philo* observed, encludeth part of the first table, and  
part

part of the second, having directly a respect both to *God* in his *Vice-gerent*, and also to *man*. And this is earnestly pressed upon us in the *Gospel doctrine*, as a means whereby we may bring honour to *Religion* and *Christianity*, by *S. Peter*. 1 *Pet.* 2. 12,--15. and as a necessary practice to express true conversion, from the state of sin to the life of *God*, by *S. Paul Tit.* 3. 1,--5. who also warneth against this sin, with respect to the danger of *dammation* thereby. *Rom.* 13. 2. And this obedience to them who are over us, in things *lawful* and under their *authority*, is of so high and necessary a consequence, that without it there can be no *peace*, nor any *regular* and *unconfused* state, in any *Family*, *City*, *Realm*, or *Church*: this being the practice of the grand *Maxim* for the upholding order in all *Societies* of the *World*, which is evident by its own light, and is a principle of the *law of nature*.

3. Another effect of these *disagreements* about the established order of our *Church*, hath been this; that divers *Ministers* have declined the orderly, regular and publick exercise, of their *Ministerial functions*. And considering the *weightiness* of their *Commission*, with the greatness of their *charge* and *account*, and the

Magistrados yk  
being Hsatras w  
respect can yse  
people have to qre  
mands lwn ching  
spe things.

the exceeding advantage to the *Church*, yea to the honour of *Christ* and the salvation of men, by their labours where they obtain *success*, together with other their *own concerns*; it becometh them to be well assured that they have had a *warrantable plea* to justify those *proceedings*. It was not without cause accounted a great miscarriage and default in *Novatus*, that before he openly became the head of a *dividing party*, he was over-forward for want of a due zeal to *Religion*, to have relinquished the office of *Presbyter*, to which he was ordained, and to betake himself to another kind of life.

*Eus. Hist.*  
*Eccles. l. 6.*  
*xij.*

4. The *ancient Church* shewed its great dislike and distast, of any Ministers *declining* the orderly execution of his Ministry, by determining that if any *Bishop, Presbyter, or Deacon, being ordained did not undertake his Ministration, he must be separated from the Christian Society, and deprived of Ecclesiastical Communion*. And with equal severity they condemned that *Minister, who refused the regular work and place of his Ministry, and him who undertook the place but minded not the work and duty, behaving himself negligently in not attending the care of the people*.

*Can. Ap.*  
*36.*  
*Conc. Antioch. c. 17.*

*Can. Ap.*  
*58.*

5. From

5. From what I have expressed hitherto, we may take a short prospect of the evils flowing from these contentions, which are such as these; the prejudicing men against the holy administrations of Gods service, the promoting wrath and strife, and the quenching Christian love; the being a stumbling block to the weak, hardning the careless, and being an occasion of much irreligion, grieving the godly, and every way gratifying the Churches Enemies, and hindring its welfare and the growth of piety; the hurtful disturbance of the Churches Peace, and endangering the Kingdoms interest, and the promoting of dangerous and dreadful Schisms: nor is the disobedience to Magistrates, and the deserting the Ministerial charge unconcerned herein. And all these things (if God in his mercy put not a stop to them, by directing mens minds to a right understanding, and turning their hearts into a more peaceable and amicable frame and temper) may prove also very dangerous and hurtful in the next Generation, to the dishonour of God, the discredit of Religion, and the ruine of many thousand souls: which sad consequences plainly enough shew these unhappy contests, rather to gratifie the designs of the destroyer, than of the Saviour;

our;

Ful.  
Church  
Hist. l. 7.  
p. 401.

our ; and to be fruits growing from a root of bitterness. In these respects I think he was not far from the mark, who called this disagreement about Conformity, *the saddest difference that ever happened in the Church of England.*

## SECT. VI.

*A proposal concerning due considerateness in this Case ; and the design of this treatise manifested.*

1. After I have shewed the sad fruits of these *dissentions*, I must still acknowledge, that I doubt not but that there are *dissenters*, who act out of true principles of *Conscience* ; and design to walk in *piety* to God, and in *love* and *peace* towards men : to such persons though they be of *different judgments*, (yea though some of them too far *indulge* their *passions*) I profess an hearty respect and *brotherly love*, considering that wise and good men are lyable to *mistake* and *err*, still retaining this as a testimony of their *integrity*, that they are willing to be *informed*, and in practice to embrace what is their duty, when it shall be so *evidenced*.

2. S. Cyprian who was a great promoter



ter of Truth, Piety, and Peace, and wrote some tracts purposely to correct the fierceness, of them especially who were of his own opinion (*viz. de bono patientiæ, & de zelo & livore*) for want of better information, but with openly avowed dislike of breach of communion, lived, and for what appeared to S. *Austin* died also, in that error about baptizing Hereticks. But had he rightly understood the truth, he would no doubt have rejected his error, as those Bishops who were of the same opinion with him are related to have done, both in the Eastern Church and in the African, whereupon the Church enjoyed peace, and was filled with exceeding abundant joy: and *Pamelius* thinketh that S. *Cyprian* himself lived to do the same.

*Cyp. in Conc. Carth. & Epist. ad Jubaian.*

*Aug. Ep. 48.*

*Eus. Hist. Eccl. l. 7: c. 2. Hieron. adv. Lucif. Pamel. in Vit. Cypri.*

3. And the women who out of love, but in their error, came to anoint *Jesus*, designing it as a rite belonging to his burial, when they ought according to his doctrine, (which they did not yet understand) to have believed that it was the day of his resurrection, meeting with *Jesus* himself who expressed his favour unto them; were forthwith ready to have their mistakes discovered, and with joy upon conviction to yield both their judgments, and thereupon their practices to be

be rectified. Erring acts from *mistake* of judgment, are herein of the same nature with other *infirmities* of Christians, in that the being of them is consistent with the true nature of *Christian life*; whereas the willful *persisting* in them, and the *designed promoting* of them against *evidence*, is contrary thereto. For that is for men to *resolve* not to *deny themselves*, or to submit to *God*; but to *oppose* his mind and *will* if it be contrary to their own.

4. Wherefore I must intreat my Reader if he be a person *dissatisfied* about the matters treated of in this discourse, that he would *make a stand*, and give me leave to propose, what his own interest will engage him to admit, That before he proceedeth any further, he would *seriously resolve* himself these two things. First, whether with reflexion upon what hath been said, he would not be heartily unwilling to stand charged *in the sight of God*, with being any way sinfully instrumental unto so much hurt, as is consequent upon being unwarrantably engaged, in these *contentions* and *oppositions*? Secondly, whether he be resolvedly willing to lay aside all *prejudice*, and designed *serving* any opinion or party; and to aim impartially to keep a good *conscience*, and  
in

in judgment and practice, to entertain all evidences of *truth*, in this enquiry about *Conformity*?

5. If any man should answer either of these two things in the *Negative*, he must be a man of an *irreligious Spirit* willing to ruine himself, and of a *pernicious Spirit* ready to destroy others; and whilst he remaineth thus strongly *prepossessed*, he is never like to be advantaged by this discourse, or any other of the same subject; but it is most necessary for him to become *better instructed*, in that chief principle of *Christian practice*, to which he is yet a stranger, *viz.* The great necessity in order to *salvation*, of minding *uprightness to God*, and the doing his will, above *gratifying* his own *affections*, or the pleasure of any other men. But as to him who answereth these two things in the *affirmative*, I only entreat him to proceed in the remaining part of this discourse, with the same frame and *temper of Spirit*.

6. I come now to examine the matters themselves, to which *Conformity* referreth, which from the premises, appeareth to be of very considerable use, and tendeth to the resolving divers *cases of Conscience*, and (if God please to vouchsafe so great a mercy to us) to promote



promote the *Churches peace and Unity*, the Ministers comfortable *discharge* of his duty, the common advancement of *Christianity*, and the *Protestant profession*, and the particular edification of *Christians*. In order to the contributing somewhat towards these excellent ends, I have undertaken this *discourse*, beseeching the *God of wisdom and knowledge* to guide and lead me, that I may clearly understand and manifest what is *truth*, and that he would so move on the hearts of others, that they who err by *mistake* may attain to a right judgment, and that those who act out of any *spirit of opposition*, may have their *hearts reformed*, and be made *willing* to mind their *duty*.

Surveigh  
of Grand  
Case, Case  
6.

7. And because among the other things required of Ministers who conform, many dissenters have expressed themselves to be most *dissatisfied* about the clauses concerning the *Covenant*, and some who have undertaken to make a *Surveigh* of these things, (though they may be mistaken in the measure of their ground) have declared, that this is the *great mountain in their way*, to be removed by the *Faith of miracles*; I shall in the first place take that into consideration, and manifest that there is a ready, safe, and direct passage, without any great *difficulty* or need  
of

of *miracles*, over that which only appear-  
eth to them to be a *mountain*; if we be  
willing to walk in the plain paths, to  
which we are *directed* by the *Scripture*  
*rules*.

8. And whereas in the other particu-  
lars expressed, there is nothing *more* (if  
so much) *disliked and opposed*, than what  
is contained in the *Liturgy*, and particu-  
larly the *Ceremonies*; I shall endeavour in  
the remaining part of this Book, to give  
a true account of these things, the right  
understanding whereof, may be *very*  
conducible towards the *Churches peace*,  
and the *general good*.

## CHAP. II.

## Of the Covenant.

## SECT. I.

*Of its being an unlawful Oath.*

1. **T**HE acknowledgment to be made by Ministers, concerning the *Covenant*, being no permanent Constitution, may require the shorter discourse. Yet it is needful that so much be said as to manifest that while it is for the present continued, and until it shall be withdrawn and abated, it ought not to be an obstacle to any, in the entrance upon Ecclesiastical administrations (or civil offices.) To this end I shall first consider the Oath it self, that it was *in it self unlawful*; and then its *obligation* so far as that is concerned in this acknowledgment.

2. Now an Oath may be accounted *unlawful in it self*, with respect to the wholsom laws of the land: and upon this account any Oath (especially concerning publick affairs of Government, is unlawful in it self, where either the matter, or the constitution and framing, is unwarrantable.

*if only in this instance unlawful in it self, with respect to its own nature although the external administration.*

warantable according to the law. That the Covenant (and its Imposition) was in this respect *unlawful*, will be easily admitted by all impartially considering persons, who cannot be supposed to acknowledge, that whatsoever (either for, or against their own interest) obtaineth in any wise a vote in the two Houses, but is not assented to, but disallowed by the King, hath a sufficient legal and *warrantable constitution*. And accordingly by the <sup>13. Car. 2.</sup> highest authoritative way of resolution, <sup>1.</sup> this Oath is declared *Unlawful*, by a publick Act in our Statute Laws.

3. And its not having a legal Constitution (besides what respecteth the particular matter thereof) is sufficient to render it unlawful in it self, according to the *law of God*, which establisheth order, commandeth obedience to Government, and subjection to all wholsom humane laws. For by the law of God the Oaths of Subjects against the will of their Rulers for altering matters of Government must be declared to be unlawful, as not being according to the rule of righteousness. And it is not the matter only which maketh an Oath or Promise *Unlawful in it self*, but all other necessary ingredients or attendents, may have the like effect and influence; as the consideration of

Sagr. Clav.  
Reg. l. 5.  
c. 3.

Martin  
Margarit.  
Decret.

Filinc.  
Trac. 25. n.  
204.

the person who taketh the Oath, with respect to his capacity and authority, and many other such like things, which the Canonists have expressed in this distick; *sit iurandum licitum decerne; notato Quis, cui, quid, per quid, ad quid, cur, quomodo, quando.* Agreeable hereunto Filincius a Casuist maketh an expresse distinction, between *promissio illicita ex parte materie*, and *promissio illicita per seipsam*; telling us that a promise made by a Son against the prohibition of his Father, may be a lawful promise as to the *matter* of it, but yet it is an unlawful promise *in it self*, as including in it self an unlawful thing; that is disobedience to his Father.

4. But touching the matter of the Covenant being unlawful, I might note, that that clause expressing them who take the Covenant to be of *one reformed Religion*, and that they had *before their eyes the glory of God, and the honour of the King*; was either not so true, or not so well known concerning one another, as that they might safely express it in a warrantable Oath. And what concerned the *doctrine, worship, discipline and Government of Scotland and Ireland*, was that which could not be understood, as the matter of an Oath should be, by ordinary persons

persons in *England* who were required to take it. And that clause, declaring that this Covenant was made *according to the commendable practice of these Kingdoms in former times*, did not only require them who took it to be well skilled in History, but also declareth former open combinations of Subjects by Oath, against the mind and will of their Prince, to alter the affairs of Government, to be *commendable practices*: which is to assert what is contrary unto truth.

5. And how much it was in the matter of it Unlawful, by its designed tendency to promote a civil War (even against the King) may also be considered. For though the King was known to oppose this Oath, yet the Covenant engaged them who took it, *according to their places and callings to assist and defend all those that entred into this League and Covenant in the maintenance and pursuing thereof*. And also that they should *all the days of their lives continue therein against all opposition*. And that this phrase *according to our places and callings*, was not understood nor intended in the Covenant, and by the contrivers thereof, in the due limited sense (though many private persons did so take it) is manifest by considering what kind of *assistance* to each

other was by them practised, before, at, and after the taking the Covenant; and also because the taking this phrase in such a strict restrained sense, would have been utterly inconsistent with what is joined therewith, *viz.* the *assisting and defending* all those that enter into this League and Covenant, in the maintaining and pursuing thereof, to *continue* therein against all opposition, and not to be *withdrawn from it by whatsoever persuasion or terrour*: since all this was against the Kings known command and open Proclamation.

6. As this Covenant had respect to the affairs of the Church, it appeareth unlawful upon a double account. 1. That *endeavour*, intended in the Covenant for the alteration of Doctrine, Worship, Discipline, and Government, was in the nature thereof an Unlawful endeavour: for thereby Subjects did undertake of themselves, though without legal authority, and without and against the Kings consent, to alter, oppose, and expel what was established by the Laws of the Land. To this purpose the Covenant it self in the beginning thereof declareth, that *after other means of supplication, remonstrance, protestation, &c.* now at last they enter into a League wherein (Art. 1. and

and 2.) they engaged themselves to this *endeavour*. Wherefore that endeavour cannot include such means as supplication to the King, &c. Which are called *other means* than what they then designed.

And according to this sense, the Assembly, notwithstanding the Kings prohibitive Declaration, declared, that *to give publick testimony of their endeavour for Uniformity in divine worship, which they promised in the Covenant; they resolved to lay aside the former Liturgy, and agreed on the directory*.

Pref. to  
the Direc-  
tory.

And the then two Houses without the Kings consent and against his Declaration, proceeding, as themselves there expressed, according to their *Covenant to reform Religion*, did undertake by their ordinance to *abolish the Book of Common-Prayer*, and to *repeal all statutes* which enjoined it, and to *establish the directory*: and in like manner they proceeded in their other Ordinances of Oct.

Ordin. Jan.  
3. 1644.

9th 1646. for *abolishing* the name, title, stile, and dignity of *Archbishop and Bishop*, and of Aug. 29. 1648. for *establishing* a new way of *discipline and ordination* And in the two several ordinances for *abolishing Bishops*, and *selling their lands*, there is a special provision to this purpose, *To save and preserve all other rights, titles and interests, other than the King's, and his*

Ordin. Oct.  
9. 1646.

Nov. 16.  
1648.



*Heirs and Successors, the Archbishops, and Bishops, &c.* Which words carry an appearing indication of some conviction, that those endeavours against Episcopacy were not every way lawful and according to right.

7. The matter of the Covenant was also Unlawful, as it designed the *extirpation of Church-government by Archbishops and Bishops*. For to engage the rooting out of all Episcopacy, which ever since the Apostles times hath been established in the Church, and under which our own Nation received its reformation, is to Covenant, to abolish that, which (after all Books of controversie hitherto written) may fairly plead for a divine institution; and no man (how confident soever) can be sufficiently secure, that he doth not act against the will of Christ, while he designeth to reject it; and therefore an Oath to this end and purpose cannot be a *lawful Oath*. With what indignation such actings would have been looked upon by the Primitive Christians, may appear by the Canons of the ancient, general, and Provincial Councils, wherein all *combinations by Oath* (though they were not so high as this of the Covenant) whether by Clergy or Laity against their *Bishops* were in the highest manner, and with

*Conc.  
Chalc. c.*

18

*Con. Trull.*

c. 34.

*Aurel. 3. c.*

21.

*C. 11. g.*

*1. Conspi-  
rationum.*

with the greatest severity condemned and censured.

8. I know that some have written that the Covenant did not intend wholly to abolish but to regulate Episcopacy. But other Covenanters have earnestly opposed this, and tell us that the Government is to be *extirpated, not by mutation, mutilation, limitation, or regulation, but utter abolition, una cum stirpe evellere*. And that Parliament by whose ordinance the Covenant was taken, when they set upon this extirpation, did design the taking away even the *title, stile, name and dignity of Arch bishop and Bishop*. And as this restrained interpretation (which was the sense of divers particular persons) maketh somewhat a violent exposition, of the *extirpation* expressed in the second Article, so it directly clasheth with the first Article, whereby the *Church of Scotland* (over-looking the Bishops there) under its Presbitery, which professed a great opposition to every little appearance of any fixed Episcopacy, was made the Idea, according to which, the Church of *England* must be reformed. Now in *Scotland* according to their *form of Church Policy*, 1560. they had *Superintendents or Bishops*, who were to use Episcopal power in many things, were chosen and approved

Surveigh  
of the  
Grand  
Case, p. 44.

Bishop  
Spotswood  
Hist. of  
Ch. of  
Scotl. l. 3.  
p. 159,  
160.

*Ibid. lib. 6.  
p. 311.*

ved by the Ministers, and were subject to the censures of the Ministers and Elders, and were not required to have Episcopal Ordination: and yet even these Superintendents, in the modelling their Presbitery (after the new *form of policy* was introduced 1578.) were rejected, and disclaimed and exploded in the Assembly at *Dundee*, 1580. as having neither *foundation, ground nor warrant in the word of God.*

9. And thus having taken a short, plain, and direct view, of divers things in the Covenant, it must needs seem exceeding strange (unless the interest of parties, or prejudices, have the chief and principal influence upon some mens scruples) that divers persons, who profess themselves extreamly scrupulous, concerning the lawfulness of other things which are very justifiable, should be as far in the other extream confident asserters of the lawfulness of this Oath, without any scruple, and even to impatience of all contradiction.

SECT.

## SECT. II.

*That no man is obliged by this Oath to endeavour any alteration of the Government.*

1. Though some phrases in the Covenant, which had respect to the King, were truly declared by himself to be *dubious and dangerous*, and were to such purposes made use of by some violent Spirits, yet I shall presume it now granted, that no man is by that Oath obliged to endeavour any alteration of the Government in the State. But I shall here undertake to manifest, that there lyeth *no obligation from the Covenant* upon any person who took it, *to endeavour any alteration of the Government in the Church*, though he might intend this in his entring upon that Oath. And this I shall evidence by propounding four Rules.

2. The first Rule is, That *superiours just rights may not be violated*. But if the voluntary Vows or Oaths of Inferiours, made against the consent and command of their Superiours, concerning things belonging to their Government (which is the present case) did bind them to prosecute what they did so undertake; then  
must

must it be acknowledged lawful, that the Superiours right and authority be taken away, without his own consent, and that the duties of Obedience, the divine Ordinances of Rule and Dominion, and together therewith all peace may be rooted out of the World. This will be manifest by considering the Oath of a *servant*, that he will not do such business as he thinketh his Master intendeth for him; of a *Child*, that he will have none of those orders, nor servants in his Fathers family, which his Father approveth; or of an *Army*, that they will not engage in a Battel, or undertake any march though they be thereto commanded. And like to these is the Oath of a *subject*, to determine matters of publick Government, against the law, and the mind of his Sovereign. And if other inferiours should in the like case as forwardly make contrary vows; if these should also be supposed of necessary obligation against their superiours right, this would *perpetuate endless quarrels* between these parties, and *banish subjection* from them both.

3. And a very great consent of Writers, of different persuasions in other things, might be produced, to shew that such Oaths of Inferiours cannot be obligatory :

gatory : as Bishop *Saunderson de Oblig. Juram. Prælec. 4. sect. 5. & Præl. 7. sect. 6. Aquinas 22<sup>a</sup> q. 89. a 9. ad 3<sup>m</sup> Grot. de Jur. Bel. & Pac. l. 2. c. 13. sect. 20. Perkins Cases of Consc. l. 2. c. 13. q. 3. Ames. Cal. Consc. l. 4. c. 22. n. 26, 30, 35. and the *Augustane Confession*. Thus God appointed, that if the *Father* declared against the vow of his *Daughter*, or the *Husband* against the vow of his *Wife*, that vow should be void and of none effect. Num. 30. 3, 4, &c. which was as *Philo Judeus* observeth, because they were under the dominion of others, and might vow things incommodious to them.*

Conf. Aug.  
cap. de Vot.  
Monach.

Phil. de  
leg. speci-  
al. ad prac.  
3<sup>m</sup>.

4. But the King who hath in this Realm the chief Government in matters Ecclesiastical, as well as in others, did disallow and openly declare against this Oath, by his *Proclamation* of Oct. 9. in the 19<sup>th</sup> year of his Reign, which may be seen in the *Bibliotheca Regia*, being many years since therein reprinted, and was long before urged to this purpose, by the University of *Oxford*. After this among other large concessions, the King declared, that he could not consent to the *Covenant*, both from *Newport* in the Isle of *Wight*, Sept. 29. 1648. and from *Holmby*, May 12. 1647. Wherefore the King did several times manifest his disallowing the  
Covenant,

Judic  
Acad Oxon.  
p. 8.

Covenant, and even with particular respect to its endeavouring the *alteration* of the Government in the Church, as may be collected from the view of his own words: and thereby any intended obligation from this Oath, to alter this Government, became thenceforth void to all his subjects, agreeably to the like case. *Num.* 30. 9, 10, 11, 12, 13.

5. A second Rule is, *That the doctrine of Christ should be the guide of our practice.* Now it was the tradition of the Scribes and Pharisees, *Mat.* 15. 4, 5, 6. and *Mar.* 7, 10, 11, 12. that though God commanded the *honouring the Father and Mother*, (which encluded the providing for them things convenient) he who had made a vow not consistent with this duty, ought not to relieve them against his vow. And though there be some variety in the critical exposition of the words of the Evangelists; divers taking the *Ἀσπὸν* in *S. Matthew*, and the *Corban* in *S. Mark*, for the gift or thing devoted it self; *Pettitus* from *Josephus* (*Ant.* l. 4. c. 4.) accounteth *Corban* to be the name of a *votary*, who had vowed only to mind the Ministry of God; others as *Grotius*, *Cocceius*, and some of our own Writers, after *Masius*, most probably esteem *Corban* to be the form of a Vow or Oath, which the

*Lev. Var.*  
*l. 1. c. 4.*

*Grot. de*  
*Jur. B. &*  
*P. l. 2. c.*  
*17.*  
*Cocce. in*  
*Gemar.*  
*Sanh. c. 7.*

the Jews express, קלבן שאני נהנה לך; yet in all these different ways of resolution, there is a sufficient agreement, concerning the substance and sense of the Pharisaical doctrine. But this their doctrine our Saviour condemneth, as a *transgressing the Commandment of God by their traditions*, Mat. 15. 3. and *making the Commandment of God of none effect*. v. 6. &c.

6. Now the same command, *Honour thy Father and thy Mother* (and divers precepts of the Gospel) doth enjoin obedience to Governours and Rulers. And our Sovereign and our Laws do establish the present Government in the Church, and thereby do require subjects to submit to it and receive it; and therefore according to the doctrine of Christ, no Vow or Oath ought to be accounted to disoblige men from this duty of obedience, which is enjoined by the Commandment of God. And the pretence made by some, that they are *far from thinking that the Covenant obliged them to resist authority, but yet it doth undoubtedly oblige to forbear their own consent to what they there renounced*; this would agree well with the intent of the Pharisees tradition, while the Son might tell his Father, that he acknowledged his vow could not oblige him to do his Father wrong; but yet he

Second  
Paper of  
Proposals  
1661.



he was bound that in these present circumstances he might not consent to yield him relief. But such things are of a direct contrary tendency to the doctrines of Christ,

7. A third Rule is, *That every obligation of an Oath of contract, ceaseth by the mutual consent of the contractors*; and therefore, had the Covenant been every way warrantable, the obligation by contract therein, to endeavour the alteration of the Government of the Church, would have ceased, by the Parliaments of all these three Nations disclaiming any such obligation. And that such an Oath ceaseth to bind, when we have the desire or consent of them to whose concernment it hath particular reference, is asserted by such Writers as treat of this matter, as *Aquinas, Grotius, Bishop saunderson, Amesius*, and divers others; and this hath been also admitted and insisted upon, by some chief defenders of the Covenant, particularly by *Mr. Henderson*, in his first Paper to the King. And the reason hereof is evident, because every person, society, or community, may recede from their own right and priviledge. Thus after the *two spies* had made a general Oath to *Rahab*, to preserve her and her Fathers house alive (which was a priviledge

2249. 89.

a. 9. ad 2<sup>m</sup>.

De J. B.

& P. l. 2.

c. 13. Sec. 8.

18.

De Obl.

Juram.

Præh. 7.

Sec. 8.

De Consc.

l. 4. c. 22.

Sec. 37.

ledge she obtained) by agreement between her and them it was resolved, that this Oath should not bind, if either she or her Fathers family, were not within the *doors of her house*. And thus if any two Kingdoms should *by Oath engage*, to traffick in some commodities with none other but among themselves only; if this contract be afterwards judged prejudicial to both their interests, and the publick authority on both sides yield to have it *altered*, and *quit all claim* of any such peculiar right of trade, the obligation of that Oath is thereby *dissolved*.

8. That the Covenant was designed to be an Oath of contract, between divers subjects of these Nations appeareth, because as it is all along stiled the solemn *League and Covenant*, so in the beginning thereof it is declared, *We the Noblemen, Barons, &c. determined to enter into a mutual and solemn League and Covenant*: and a *mutual League* cannot be otherwise, than an Oath of contract. And whereas this Oath in the sixth Article thereof, is stiled their *Union and Conjunction*, and in the end of it, it is called *an association and Covenant*, all this doth intimate, that its obligation was intended towards one another. Wherefore since

any obligation from the Covenant to alter the Government, is disclaimed and rejected by the Parliaments of *England* and *Ireland*, and also by the rescissory act (as I find it termed) in *Scotland*, it must hereby become void, though it had been otherwise binding.

9. A fourth Rule is, *That what the general judgment of the best Christians of all ages have condemned as sin, ought not to be admitted.* But they have all acknowledged it a sin, that an Oath so far as it is against any right, should be persisted in as being obligatory. And it is as reasonable to doubt, of ordinary travellers knowing the road they have long used, as to question whether the most eminent Christians since Christ, did ever arrive at the understanding of those plain duties of Religion, which are of frequent practice.

10. When *Novatus* made a Schism in the Roman Church against *Cornelius*, he, in delivering the Holy Sacrament, gave to his followers this Oath; *Swear to me by the body and blood of our Lord Jesus Christ, that thou wilt never leave me, nor return to Cornelius.* and yet both *S. Cyprian* and other Catholick Bishops every where, judged these men bound to return, and condemned their continuance with

*Euseb:  
Hist. Eccl.  
l. 6. c. 47.*

with *Novatus*, in the breach of Peace and Unity. *Evagrius* relateth, that when *Mauritius* the Emperour sent *Philippicus* to command his Army, they bound themselves by Oath, not to owne him for their Commander : but when the Emperour persisted in his purpose, and sent a Bishop to treat with them, they were at last satisfied, that they ought to receive him, notwithstanding their Oath. And when *Anacletus* was set up to govern the Roman Church, in opposition to *Innocentius* the second, some persons told *S. Bernard*, that they could not receive *Innocentius*, because they were bound by an Oath to hold to *Anacletus* against him. But *S. Bernard* answered, *insanire eos qui rem illicitam Sacramenti patrocinio constare existimant; that it is a madness to think, that any thing not lawful of it self can be defended by their Oath; whereas (said he) such disorderly agreements, under whatsoever pretence of Religion they be established, are to be accounted void, and by the authority of God to be dissolved.*

*Evagr. Hist. l. 6. c. 6.*

*Vit. S. Bern. lib. 2. c. 3.*

*Spelm. Conc. Brit. in leg. Alf. 1.*

*Novel. 51. Dig. l. 2. Tit. 14. Jurisg.*

II. That nothing otherwise unwarrantable can become a duty by any Oath, was declared in the Ecclesiastical laws of *Alfred*, and by the Councils of *Basil. Sess. 4. of Lerida Can. 7. and of Toledo. 8. Can. 2.* and in several places of the civil

Cod. l. 9.

Tit. 8.

Const. 2.

Phil. de  
leg. special.

C. 22. q.

3. &amp; 4. lib.

2. Tit. 24.

cap. 12. &amp;

19.

Law; and by all our Protestant Writers, treating of the vow of single life, in them who have not the gift of continency. And this is so agreeable to all rational principles, that it was received among the *ancient Roman laws*, before the Empire became Christian; and is likewise declared by *Philo the Jew*. And in the Canon Law, *Gratian* resolved by divers ancient authorities, that an Oath against the duty of obedience being sinful, cannot oblige: and the like is asserted in the *Gregorian decretals*; both which are in this matter received with good approbation by Protestant Writers.

12. Now I shall not think it necessary to answer objections, but shall content my self to note, that whatsoever objection may press some one of the rules above-mentioned, doth still leave the main design secure, unless all these rules could be invalidated. And such objections as carry an appearance of proof, that an Oath may oblige to what otherwise would not be warrantable, have this manifest *indication of mistake*, because they tend to uphold this monstrous position, that men are bound to observe Gods commands and their duties no longer, than till they shall please to make an Oath against them.

## CHAP. III.

*Of the Declaration and Subscription  
referring to the Liturgy.*

1. **S**OME open acknowledgment or subscription, not only to doctrines, but also to other *rules* and *Ecclesiastical Constitutions*, hath been a thing very usual in the Christian Church; and in matters lawful and orderly, hath been thought desirable to promote Peace, and continue well established order therein; and the expediency thereof standeth recommended, by the wisdom and ordinary practice of the Church.

2. In the Council of *Nice*, the returning *Novatians* who were received in the Clergy, were required by *subscription* to testify, that they would conform to the Catholick practice, and the Constitutions and Decrees of the Catholick Church.

The ancient Custom of subscribing to their Synodical Constitutions, is evident from divers ancient Councils: which was also practised in the *Carthaginian* Territories, where such who acted contrary to their profession or subscription, were sharply sentenced. And in the Con-

Conc. Nic.  
cen. 6. 8.

Conc. 11<sup>th</sup> custom  
Carth. gr. 4<sup>th</sup> who  
c. 93. *subscribere*  
Conc. 6<sup>th</sup> *subscribere*  
Carth. 2<sup>nd</sup> *subscribere*  
Can. 13. *subscribere*

stitutions of *Justinian*, according to some Copies, he who was to be ordained Bishop, besides his *subscribing* to the doctrine of the Faith, and his *Oath* against *Simony*, was required to read the offices of the Church, for the holy Communion, and with the other Prayers of the Church, those also appointed for Baptism. And he who (as he was required) did testify his allowance of these Prayers by reading them, might as well have testified the same, by any other vocal acknowledgment or subscription.

Novel.

123. edit.

Haloand

as if we did testify  
our allowance of  
ye rules of his  
ye bishop, & whole  
story of Colit by  
having ym.

3. Among the *Protestants*, the practice of subscription to such things (as also that which is more solemn, an *acknowledgment by Oath*) hath been frequently admitted. In *Poland*, after the *consent* (chiefly touching the Lords Supper) was established in the Synod of *Sandomir*, 1570. between the Churches of those three Confessions, the *Bohemian*, *Augu-*  
*stan*, and *Helvetian*; it was concluded in another following General Synod, and attested by the Super-Intendents, Ministers and Patrons of the several Confessions, that none should be admitted into the Ministry, or received into their Churches as a Minister, unless (among other qualifications) *consensui subscribat*, he subscribe to the consent, and behave himself

Syn. Torun.

1585.

himself accordingly. Which provision contained a prudential care, that a due *decorum* should be kept, even in the *Agenda* of Religion. The *French Church* requireth a subscription to their Liturgy; and the like may be observed in divers other places.

4. In the *Bohemian Church*, after the time of their ordination, which was performed, *mannum Episcopaliū impositione*, Ratio Discipl. c. 2: Sess. 4. & 5. p. 32, 34. the Ministers were solemnly admitted to their particular ministrations by their Visitor, who among other things, committed to them their *liber Ritualis*, containing their form and rites of worship, of the performance of which they were to take care, and to which among other offices of their Ministry, they did at their Ordination oblige themselves by a *Religious Oath*, both to God and his Church. They who entered into the Ministry at *Strasburgh*, after its first reformation, did by *Oath* undertake to keep in the Communion, and obedience of the Church and its Governours, according to the law of God, and their Canons, Statutes, and Ordinances. And it is related from the laws of *Geneva* (where an established Liturgy is one of their Constitutions) that all they who were there received to the Ministry, must oblige themselves

Ratio Canon. Examin. in Bucer. Script. Angl.



*Eccles.  
Angl. Vin-  
dic. cap.  
31. in fin.*

themselves by *Oath*, to observe the Ecclesiastical Ordinances, ordained by the Councils of that City. In the *Hungarian* reformed Church, they who enter the Ministry, do by a very *solemn Oath* oblige themselves, to the observations of the Ecclesiastical Canons, and to the performing due obedience to the Bishop, and other Superiours in the Church, as may be seen in their Oath, as it is fully exhibited by Mr. *Durell*, from their Synodical Constitutions.

5. The Subscriptions or Declarations required amongst us (besides what for the present concerneth the Covenant) are, an acknowledgment of the *Kings just authority*, to secure the Government; of the *Articles of Religion*, to preserve truth of Doctrine; and of the *Liturgy* and Book of *Ordination*, to maintain order and Uniformity: to which end also tendeth the Oath of Canonical obedience, wherein such obedience to the Bishop and his Successors, is engaged in all lawful and honest things: which must needs be blameless, unless it could be accounted a sin, to resolve to do good and honest things, in a way of order. Of these, I shall in this discourse treat of what concerneth the *Liturgy*, which is chiefly op-  
pugned; and therefore requireth the  
principal

principal consideration, for the vindicating our Communion in the worship of God, and the manifesting the unlawfulness of the breach thereof.

6. Some declared allowance of the Liturgy, hath since the reformation been ordinarily required in this Church. The *Art. 35. Articles* in the time of King *Edward* the Sixth, contained an approbation both of the Book of Common Prayer, and of Ordination. In Queen *Elizabeth's* time, the allowance of the use, and the Subscription to the Book of Common-Prayer, was required by the *Advertisements*, and *Canons*, and defended by Bishop *Whitgift*. Since Queen *Elizabeth*, the same hath been performed, in the *Subscription* according to the 36th Canon, and in the *Declaration and Acknowledgment*, in the Act of Uniformity, which in sense much agreeth therewith.

*Advertisism. 7. Elizabeth. Can. 1571. c. concinnatores. TraB. 21. c. 1.*

7. The subscription required by the thirty sixth Canon, is grounded upon the Constitutions of the Convocation, confirmed by the authority of the *Kings broad Seal*, according to his supream authority in causes Ecclesiastical, and according to the Statute, 25. *Henr. 8.* And so the Canons of the Church did of old frequently receive a confirmation, by the Emperours sanction under his Seal; which

Euf. de  
Vit. Const.  
l. 4. c. 27.

is a thing of so great antiquity, that *Eusebius* relateth concerning *Constantine*, the first Christian Emperour, *ἐπισφραγίζετο τὰς τῶν ἑπισκόπων ἔντες*, that by his Seal, he ratified the determinations made by the Bishops in their Synods.

8. That Article in this Canon, which referreth to the Book of Common-Prayer, doth enclude an acknowledging three things. First *that that Book containeth nothing contrary to the word of God*: which is intended to be manifested in the following Chapters, touching the things chiefly opposed. The second will be consequent thereupon, viz. *that it may lawfully be so used*. The third and last clause, is a promise to *use the form prescribed in that Book, in publick Prayer and administration of the Sacraments, and none other*: the lawfulness of which promise, doth evidently follow from the former clause, and its sense is of the same import, with those words of the acknowledgment, required in the Act of Uniformity, viz. *I will conform to the Liturgy of the Church of England, as it is now established*.

9. But some especial doubts have been peculiarly entertained, concerning the sense of the Declaration in the Act of Uniformity, in giving *unfeigned assent and consent*,

*consent, to all and every thing, contained and prescribed, in and by the Book of Common-Prayer, &c.* But while our Government doth require the use of this form, both the intended sense (being the same with that of the two former clauses concerning the Liturgy, in the Canon above-mentioned) and the expression thereof, may upon equitable and impartial consideration, appear clearly and fairly justifiable. To which purpose, the true sense of *assenting and consenting*, and the things to which this hath respect, is to be enquired after.

10. Wherefore it is first to be considered, that as to *assent*, when referred to things asserted, is to owne the truth of them; so when referred to things to be done, ordered or used, it is to allow that they should be put in practice: in which latter sense, *assenting* is one and the same with *consenting*. Now the Act of Uniformity, both immediately before this Declaration, and in divers other places, referreth this unfeigned assent and consent, to *the use* of the things in that Book *contained and prescribed*; and thereby directeth us to this ordinary sense of the word *Assent*: as doth also the nature of the things to be assented to, which for the main part are Prayers, Thanksgivings,

givings, and Rubricks, which being no assertions or propositions, are to be *used*, but not properly to be *believed*. This notion of *assenting* in the same signification with *consenting*, is according to the frequent use of *assensus* in the Latin (as when things are agreed *unanimi assensu* & *consensu*, and the marriage of Children is declared, that it should be *de assensu* & *consensu parentum*; and we read of *dower de assensu patris*, in our English Law-Books) and the same might be evidenced by various English Examples. But this Declaration being required by our Statute Laws, it may be sufficient to observe, that this is a very common sense of the word *assent*, in our English Statutes.

Littleton  
C. of Te-  
nant in  
Dower:

25. Ed. 1.  
c. 1. Pref.  
to 18. Ed.  
3. & 10  
2. Ric. 2.  
& passim.

II. Thus from King *Edw. I.* till King *Henry the seventh* (and sometimes after) our Statute Laws are oft declared to be *assented unto*; or to be made with the assent of the Lords, &c. But from Queen *Elizabeths* time downwards, the Laws are oft expressed to be enacted by the King or Queen, with the *consent* of the Lords, &c. and sometimes with their *assent and consent*, (as 1. *Jac.* 2. & 21. *Jac.* 2.) In the same sense *par assent*, *assensus*, and such like expressions, are frequently used in our most ancient Statutes, in their Latin

Latin and Frence Originals. As in *St. de Carl. Ordinat. Forest. c. 6. St. Lincoln. Westm. 4. Exilium Hug. le despenfer. Ordin. pro ter. Hib.* And about common affairs, the word assent is three times in one paragraph used in this sense, concerning the recovery of any land, *by the assent and agreement of the persons*, to whom the reversion shall appertain. Nor doth the using these two words of *assent and consent*, in the same clause, require such a sense of this Declaration, in which they must differ from each other: since variety of words even in the most solemn acknowledgments, is oft used, not to express the difference, but to determine the certainty of sense; according to that Rule, *Quæ dubitationis tollendæ causa inferuntur, jus commune non ledunt.* 14 Eliz. 8. Ex Reg. Juris. Thus in the Oath of Obedience or Allegiance, I *A. B.* do truly and sincerely, acknowledge, profess, testifie, and declare, that our Sovereign Lord is lawful and rightful King, --- Where all these words connected by conjunctive Particles, do only serve more expressly to manifest the same thing:

12. And since the consideration both of persons and time make it evident, that this assent to be given, cannot contribute any thing, to the authoritative ordering

In the  
Preface.

ordering and constitution of these things, (which were before established by authority) its most proper and natural sense, must import a consent to, or *allowing of the use* of these things, which is the sense, unto which the expressions in the Act of Uniformity, do also plainly direct. Wherefore such things only as are to be used (being both contained and prescribed) as all the Prayers, Hymns, directing Rubricks, Kalendar, and the whole frame of the Liturgy, come within the compass of this Declaration. But some things occasionally declared, and not prescribed, are not contained under it. For instance, these words, That *this Book as it stood before established by law, did not contain in it any thing, which a godly man may not with a good Conscience use and submit to* ; though they be true and considerable, yet if they were enclosed under this Declaration, then even such things as were thought fit to be altered, must be still in some sort assented unto ; which is both contrary to the end of such alterations, and to the proper sense of the words of this Declaration.

13. And even such persons who conceive some things or expressions prescribed, either in the Phrases of *Common-Prayer*

*Prayer* it self, or in the *pointing* of the Psalms, or in the *Translation* of the Psalms or other Scriptures; not to be suitable to their own desires or apprehensions (yet to be free from sin, and of such a nature, as that the whole remaineth useful, to guide the exercises of Piety) those persons may safely and with a good Conscience, make this Declaration of *assent*, with respect unto other weighty considerations, of submission to Authority, promoting Peace, Order, and Unity, and the edification of the Church, in the united exercise of a right religious worship. Even as such learned men, who may judge even our last *translation of the Bible*, not to have fitly expressed the sense of some difficult places, may yet both unfeignedly assent, and earnestly perswade to the diligent use thereof, as knowing it to be of excellent advantage, to the pious and humble Readers, for their profitable learning the Gospel Doctrine, and the will of God.

14. Wherefore by this Declaration is given such an open vocal approbation of this Book, required by Law, as agreeth in sense with the subscription enjoined by Canon. And the intent thereof is, to express such an unfeigned allowance or consent, to all things contained and prescribed



scribed in the Book of Common-Prayer, with the Psalms, as that they may *warrantably and with a good Conscience be used*, as they are established by authority : the truth of which will appear more manifest upon a particular enquiry.

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CHAP.

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## CHAP. IV.

*Of the Liturgy and the ordinary service appointed therein.*

## SECT. I.

*The lawfulness, antiquity, and expediency, of publick forms.*

I. **P**ublick Prayer is acknowledged by all Christians, to be a chief part of the worship of God, who hath said, *My house shall be called an house of Prayer for all people.* But since God hath not expressly declared in his word, whether the ordinary publick duties of Christian Prayer, should be performed with or without a form, the determination of the fittest practice in this case must be made (not without regard to the authority of *Governours*) by a respect to the rules of *order, edification, and the glory of God*, and an eye unto approved examples, from which considerations, I shall produce divers evidences, of the requiteness of a set form for the publick offices of the Church, both from *Reason*, and from *example* and authority.

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2. The

2. The reasons are such as these. 1. That hereby a fit, true, right, and well *ordered way of worship*, in addressees to God, may be best secured to the Church, in its publick service of God, that neither God nor his worship may be dishonoured; there being many easily discernable ways, of considerable miscarriage, in the publick offices of the Church, even by them who err not in the doctrines of Religion. 2. That needful *comprehensive petitions*, for all common and ordinary spiritual and outward wants, of our selves or others, with fit thanksgivings, may not in the publick supplications of the Church be omitted; which (considering men as they are) can no other way be either so well or at all assured. 3. That the *affections and hearts* of pious and religious men may be more *devout*, and better *united* in their presenting their service to God, where they may consider beforehand, what particular Prayers and Thanksgivings they are to offer up, and come the more ready and prepared to join in them. This is an advantage of which many are deprived by a bad temper of mind, either *sucked* in by *prejudice*, or *swallowed down* by *carelessness*.

3. 4. That such *difficult parts of Church Offices*, as *Baptism* and the *Lords Supper*,  
the

the matter of which requireth great consideration, that they may be clearly and aright expressed, (as both *Conformists*, and many *Non-Conformists* acknowledge, and is evident from the many disputes about them, by men neither of mean parts, nor dangerous designs) may by a more *considerate* care in the composure of a *form*, be so framed, that men of greatest understandings may with readiest assent entertain them, and that they may be sufficiently vindicated against the boldest opposers. 5. To be an *evidence* to other Churches and future times, after what way and manner we worship God, and that both the matter and expression of our service to him, is sound and pious, in our general and common worship. And this may be a full testimony that such a Church both receiving the true faith, and expressing a right way of worship, is both a *true* and in its measure a *pure* and *incorrupt Church*.

4. The Arguments from *example*, which in general countenance the lawfulness or expediency of a form are two, which will require a larger Declaration. The first is from the *practice and example of Christ*, who directed his Disciples the use of the *Lords Prayer*, as a set form: and that from thence the custom of the

De Ecclef.  
Offic. l. 1.  
c. 9.

Christian Church, in composing and using set forms did take its pattern, is reasonably asserted by *Isidorus Hispalensis*. That the *Lords Prayer* was delivered as a form is so manifest; that (was it not for the violent force offered to mens minds, by prejudice and contentious opposition) it could never have been questioned. And it may be sufficiently proved.

1. From the command given by our Saviour *Luk. 11. 2. When ye pray, say Our Father, &c.* and the expression in *S. Matthew, Mat. 6. 9. "Ὁυτως προσεχῆτε* pray so, or on this manner, is the same with that, when the form of Aaronical benediction

11 was enjoined. *Numb. 6. 23. On this wise* (in the Septuagint *Ὁυτως*) shall ye bless. But the blessing there directed hath been generally acknowledged, to be a constant invariable form of Benediction under the

*Luth. Tom.* law, and as such was used in the German  
3. f. 10. Reformation by *Luther*, and in that also  
*Prec. Ec-* of Geneva. 2. From the ground of the  
*cles. Form.* Disciples request. *Luk. 11. 1. Lord, teach*  
*Genev.* us to pray as *John* also taught his Disci-  
2 ples. That it was ordinary for the Jewish Teachers to compose forms for their Disciples is observed by *Dr. Lightfoot*, on *Mat. 6. 9.* and the frequent yea constant use of forms in the Jewish Church shall be hereafter manifested, and if this be referred

ferred to the words of S. *Luke* now mentioned, it is not to be doubted, but that *John* the Baptist, according to the custom of the Jews, delivered a form of Prayer to his Disciples, and that what *John* did herein, was both approved, and the like practised by our Saviour, who directed the use of the *Lords Prayer* to his Disciples at two different times.

5. 3. From the manner of the *composeure* of the *Lords Prayer*, which is not propounded as a general direction to pray, that Gods name may be hallowed, and that his Kingdom should come; but it is dictated by Christ as it should be expressed by us in our persons, *Our father, hallowed be thy name, &c.* 4. The ancient *Christian Church* near the times of *Christ*, did acknowledge and use it as a *form*.

S. *Cyprian* is very large to this purpose; *Cyp. de O-*  
*faith he, Christ consulting the salvation of* rat. Do-  
*his people, etiam orandi formam ipse dedit,* min.  
*himself delivered them a form of prayer;*  
*and then exhorteth that we pray as our*  
*master taught us, that the father when we*  
*pray may owne the words of his Son;* and  
*saith he, when we have Christ an advo-*  
*cate, let us express the words of our advo-*  
*cate; and how much more effectually shall*  
*we obtain what we ask in Christs name, if*  
*we ask by his Prayer.* *Tertullian* before

*Tertul. de* him declared, *Christus novam orationis*  
*Orat. c. 1.* formam determinavit, *Christ appointed a*  
*& c. 9.* new form of prayer, and he saith, that  
 whilst the Christians used other Prayers  
 this was not omitted, premissa legitima  
& ordinaria oratione quasi fundamento.

*Lucian. in* And before both these the words of *Lu-*  
*Philopat.* *cian in Trajan's time*, about reciting the

1) Prayer beginning *'and τὸ πᾶσι*, doth in-  
 timate the ordinary use of this Prayer  
 among Christians. From these testimo-  
 nies I suppose it evident, that the *Lords*  
*Prayer* was used as a form in the ancient  
 Christian Assemblies; and that we have  
 good reason thus far to receive, what  
 some hundred years after was delivered  
 by *S. Gregory*, and from him by divers other  
 7. c. 63. Writers, that the *Apostles themselves did*  
*always at the Consecration of the Eucharist,*  
*make use of the Lords Prayer.* Wherefore  
 the *Lords Prayer* being thus delivered as  
 a form, doth enclude an approbation of  
 the like composures of Prayers among  
 the *Jews*, and an allowance of the same  
 among *Christians*, for whom this was in-  
 tended. And that path where we follow  
 our Saviours steps cannot be the way of  
 error.

6. The other argument from exam-  
 ple, is from the ordinary practice of the  
*Church both Jewish and Christian.* Con-  
 cerning

cerning the Jewish Church, I might instance in the eighteen Prayers, composed for its ordinary use from the time of the Captivity, which are oft mentioned by the Jewish Writers, and in their forms of Prayer for the Pasover, of which *Sca-* De Emen-  
dat. Tem-  
por. l. 6. p.  
573. *liger* thinketh that there is as much reason to be confident, *that the particular* Prayers recorded in the Talmud (which he calleth their Digests) were the ancient forms used by the Jews, as that the Roman Digests exhibit to us the true determination of the Roman Lawyers. But I shall rather insist on the Jewish Church making use of set forms of Prayer, from the very times of *Moses*, and so downwards; which is no new opinion but is ordinarily received; and it hath been observed by divers learned men, that the *Samaritan Chronicle* speaketh of a *Book of Prayers*, used by the Jews at their sacrifices, from the time of their Legate *Moses*, until that day. And besides the testimony of that Author (which I urge no further than other proof may be made) let these two things be considered.

7. First, That it is certain from the Scriptures (and oft expressed by *Philo Judeus*) that the Jews did use Prayers with their Sacrifices and oblations. *The whole multitude were praying without at*



Mr. Mede  
Disc. on  
Exr. 6. 10.

*the time of incense, Luk. 1. 10.* and the Apostles themselves went up to the Temple, *at the hour of Prayer, which was the ninth hour, Act. 3. 1.* Which was the time of the evening Sacrifice; and Mr. Mede hath well proved that Sacrifice it self is a rite of supplication. And that the use of such Prayers was as ancient as *Moses*, is manifest from *Lev. 16. 21.* Where Aaron was commanded *to confess over the live Goat, the iniquities of the Children of Israel.* Secondly, That there are plain evidences in the Old Testament, of such forms used upon many occasions. Besides the forms of Prayers and praises in the Book of *Psalms*, enjoined for constant use unto the Levites by *Hezekiah*, and the Princes, 1. *Chr. 29, 30.* and besides divers other Hymns and Songs, and such commands for a form of words, as *Joel. 2. 17.* *Hos. 14. 2.* there is an *express form of Prayer* appointed by God, to be used at the Offering the Heifer for expiation of uncertain murder, *Dent. 8. 21.* and a *form of confession* at the offering up their first fruits, *Dent. 26. 3, 4, 5, 6, 7.* and a form of Prayer at the presenting the third years Tithe, *Dent. 26. 13, 14, &c.* and some other such like. Whence it is evident, that forms of Prayer were by Gods appointment used, from the beginning of the Jewish

Jewish Church. Yet if no such thing could have been proved, and if their original had been from *John the Baptist*, and the direction of our *Saviour*, this alone might be sufficient to recommend them unto Christians.

8. In considering the general practice of the *Christian Church*, it must be acknowledged, that in that extraordinary case (which reacheth not the ordinary condition of the Church) when the miraculous gifts of the Holy Ghost were communicated; both *Prayer, prophesying, and singing* were frequently thereby performed, as is evident from *I. Cor. 14.* And I yield it most probable (though even Protestant Writers do herein differ) that the ancient *Roman, Jerusalem, and Alexandrian Offices*, were called the *Liturgies of S. Peter, S. James, and S. Mark*, because of their certain early use in the Churches where they presided; though it is not certain that they were composed by them, this being mentioned by no ancient Writer of the first Centuries. Nor do I doubt but the *Liturgy or Anaphora of S. John*, and that of the twelve Apostles are supposititious, which with the former are related by *Gabriel Sionita*, to be exhibited amongst the *Syriack Offices*: for of these we have no mention in any ancient

*Gab. Sionita. de Ritib. Maron.*

ancient Ecclesiastical Writer, unless the  
*Epiph. Har.* words of *Epiphanius*, expressing all the  
 79. *Apostles* with *S. James* the Brother of our  
 Lord, to be *Μυστηριαν ἀρχωντας* (that is,  
*chief Dispensers or Stewards of the Chri-*  
*stian Mysteries*) might allowably be rack-  
 ed, to speak them all *Composers of Litur-*  
*gical forms*, according to the violence  
 offered to those words by *Leo Allatius*.  
*Allatius*  
*de Liturg.*  
*S. Jacob.* But if it can yet be proved, that at least  
 since the ceasing of the frequent distri-  
 bution of the miraculous gifts of the Spi-  
 rit, the Church of Christ hath in all Ages  
 used and approved forms, this will be  
 as considerable a testimony in behalf of  
*Liturgies*, as can reasonably be re-  
 quired.

9. That *forms of Prayer* were of use  
 in the Church, about 1300. years since,  
 is acknowledged by them who plead most  
 against them, from *Conc. Laod. c. 18. 3.*  
*Carth. c. 23. and Conc. Mil. c. 12.* and  
 that they have continued from that time  
 downward, cannot be denied. In the  
*fourth Century*, there is frequent mention  
 in some parcels of Liturgy, in the Wri-  
 tings of the Fathers: and there are so  
 many testimonies that *S. Chrysostom*, *S.*  
*Ambrose*, and *S. Basil* were framers of Li-  
 turgies, that I do not see how any can  
 rationally doubt of the truth thereof.

But

But that these Liturgies have undergone divers alterations in succeeding Ages, is both apparent, and is very reasonable to be imagined. And he who shall compare the *Greek Copy of S. Basils Liturgy*, with the *Syriack* or its version, both which are represented together by *Cassander*, *Cassand. Liturgie.* will find them so vastly different from each other, that he must either conclude great alterations to have passed upon them, or that they never were originally the same. But from these I shall now look back, into the *more early times of the Christian Church*, where for the most part, I shall only briefly mention the testimonies, which have been fully produced by others.

10. It is not probable, that *Constantine* *Euseb. de Laud. Constant. auctem.* the Emperour would have composed *ἁγίας εὐχαῖς*, godly Prayers, for the use of *his Souldiers*, if such forms had not then been used in the Christian Church: *Euseb. De Vit. Const. l. 4. c. 19, 20.* *Eusebius* accounting this an admirable thing, that the Emperour should be *λόγων ἐκκλησίαν διδάσκαλος*, a teacher of the words of Prayer. But *Eusebius* in another place, giving a particular account of some expressions suited to the Souldiery, in those set forms of Prayer, which he calleth *ἁγίας ἐκκλησίας* the constituted Prayers; doth a little before that declare *Constantines* own practice,

- C. 17. Since, that he would take Books into his hands, either for contemplating the holy Scriptures, or for the expressing with his Court *ἔχαις ἐνθέσιμους*, the Prayers that were constituted and appointed: and this Eusebius there calleth his ordering his Court *ἐκκλησίας θεῷ τρόπον*, according to the manner of the Church of God: and this is a manifest evidence of forms in the Christian Church in his time. Origen manifestly citeth a piece of the usual Liturgy, an hundred years before Constantine, saying, *Frequenter in oratione dicimus Da omnipotens, da nobis partem cum prophetis, &c.* We frequently say in our Prayers, Give, O Almighty God, give us a part with the Prophets, &c. and in his Books against Celsus he declareth Christians to use *ὑποαχθίστους ἔχαις* Prayers which were ordained or constituted. S. Cyprian sufficiently intimateth the use of some forms in the Carthaginian service in his time, by describing the entrance or beginning thereof, the Priest saying *sursum corda*, lift up your hearts; and the people answering *Habemus ad Dominum*, We lift them up unto the Lord. And he that considereth, that Tertullian plainly intimateth a form of abrenunciation in Baptism, *De Cor. Mil. c. 3.* and that they had set Hymns then appointed for particular times and hours, upon their  
stationary

Orig. Hom.  
11. in Je-  
rom.

Cont. Cel-  
sum l. 6.

¶

Cyp. de  
Orat. Dom.

stationary days, as *Albaspinus* interpreteth him, *Adv. Psych. c. 13.* will think it not improbable, that what he mentioneth of the particular heads of Prayer, in the usual Assemblies of the Christians, should have reference to some *constant forms* by them used: and their use is favoured by the expressions of *Εχθ καινῇ* and *Εὐχαις καινῇ* in *Justin Martyr*, and *Ignatius*.  
 And many have thought, that the Apostle had a special eye to the composure of such forms of Prayer, agreeably to what the Baptist and our Saviour prescribed to their Disciples, in commanding *Timothy* the Governour of the Church, that (among the things which concerned his behaviour in the Church of God, *Ch. 3. 15.*) first of all, prayers, intercessions, supplications, and giving of thanks, be made for all men, &c. For though the Phrase *προσκύνησαι δέουσας* may either signifie that Prayers be put up to God, or that they be composed, in this place it may well intend both. And it is thought by *S. Augustine*, that these various words of the Apostle, Prayers, Supplications, Intercessions, and giving of thanks, did direct to a comprehensive fulness of all such Prayers, in the fixed models of the publick service of the Church, when the Communion was administred, and that the publick offices  
 of

*Albasp. Ob-  
serv. l. 1:  
c. 16.*

*Tert. Ap.  
c. 39.*

*V. Dr.  
Hammond  
in 1. Tim.  
2. 1.*

*Aug. Ep.  
59.*

De Vocat:  
Gentium  
l. 1. c. 4.

of the Church were accordingly composed, and the same sense is also favoured by Prosper.

Ursin.  
Præf. in  
Apolog. Ca-  
techis.

II. Since the reformation, the *Saxon* and *other Lutheran Churches* have their *Liturgies*, the *Bohemian* had its *Liber Ritualis*, and the *Palatinate* its *Agenda* (as *Ursin* stileth it) by which the right order of its publick administrations, might be vindicated from the Calumnies of detractors. And the Churches of *France*, *Holland*, and others, have their forms for the publick service of God. And after the Order at *Geneva* had established a form of publick service for the Lords day, with some appearance of a liberty of variation (which some relate not to have been so manifest in their practice, as in their rule; which was *Dominico die mane hæc ut plurimum adhibetur formula*)

Calv. Ep.  
87.

I say after this was established at *Geneva*, *Calvin* who composed it expressed his judgment to be for the strict use of set forms, in his Letter to the Lord Protector in *England*: Wherein he writeth to this purpose. For so much as concerneth the form of Prayers and Ecclesiastical rites, valde probo, I much approve, that it be determined, so that it may not be lawful for the Ministers in their administrations, to vary from it. And this he judgeth necessary

cessary for these reasons, that it may be an *help to the weakness of some*, that it may be a *testimony of the Churches consent*, and that it may *stop the desultory levity* of those who are for new things.

12. And these very expressions of Calvin, are cited with great approbation by the *Walachrian Classis of Zealand*, in what they wrote in the time of our late Wars, to the *Assembly at London*, and they further declare their great distast against them, who condemn the use of forms, in these words;

*Durum putamus omnes illas Ecclesias condemnare, quæ ab Apostolicis & primitivæ Ecclesiæ temporibus, usq; ad hodiernum diem, cultum Dei publicum ex præscriptis certisq; formulis celebrarunt,--- proinde hominum illorum præcisam singularitatem arguimus, qui omnes præscriptas formulas ex cultu divino eliminant.* Say they, *We account it grievous, to condemn all those holy Churches, which from the Apostolical times, and the primitive Church, unto this day, have celebrated the publick worship of God out of prescribed forms,--- Wherefore we blame the precise singularity of those men, who would cast out all prescribed forms from divine worship: So they. And indeed it must be a rash sentence to condemn forms of Prayer as evil and sinful, which were embraced by the*  
*ancient*

Confid.  
Contr. in  
Angl. c. 7.  
qu. 2.



*ancient Church*, while it retained its soundness, and before the corruptions and distempers of the Church of *Rome* took place, and by the Protestant Churches since their recovery there from. And in the determining what is expedient, or inexpedient, he had need have strong foundations to erect his high confidence upon, who will oppose his own judgment, with some very few persons besides, against the *concurrent judgment and practice* of the Church of Christ, in so many several Ages and Nations, and against the determination of *God* himself under the *Old Testament*, and our blessed *Saviour* under the *New*.

## SECT. II.

### *Objections against set forms answered.*

I. What is opposed against the former Section, must be here considered, both concerning the *antiquity, lawfulness, and expediency* of set forms. It is acknowledged, that publick Prayer even at the Celebration of the Holy Communion, was at the beginning of Christianity, performed by the extraordinary and wonderful effusion of the gifts of the Holy Ghost, when also prophesying and  
singing

singing were performed by the same. But some attempt hath been made to prove that there was no *ordinary use of forms of Prayer* in the three first Centuries, and that they were not established till the end of the *fourth Century*.

2. To this purpose *Justin Martyr* is *Apol. 2. prope fin. p. 98.* first produced, who declareth concerning his time, that at the Communion Πρωτος διχας ἑμοις καὶ εὐχαριστίας ὅσον δύναμις αὐτῷ ἀναπέμ-  
πει: *the chief Minister sendeth forth Prayers and Thanksgivings according to his ability, or rather, with all his might.* Now all the proof here dependeth on the use of the Phrase ὅσον δύναμις, which the Objectors understand, *according to his ability in composing a Prayer.* But this is a sense not consistent with the use of the same Phrase in another place of the same *Apolo-*  
*gy*, where he discourseth also of their Prayers at the Eucharist, and speaketh *P. 60.* of all Christians (who were not all to compose Prayers according to their ability for that service) that they were ὅσον δύναμις αὐτοῖς *praising God with Prayers and Thanksgivings with all their might;* that is, with the greatest intention and fervency of heart and spirit; and this is properly the sense of ὅσον δύναμις as may be evinced from the use thereof in other places, and from the use of

like expressions referring to Prayer.

Naz. Orat.  
3.

3. It was Nazianzens exhortation, *Let us being cleaved in soul and body, ὅσον δύναμιν ἁπάντων ἐκείνων ὁσόντων* with all our might sing that song, which the Israelites sung when the Egyptians were destroyed; where the ὅσον δύναμιν implies affectionateness and earnestness of mind in the use of a set

Lex Rab.  
in CN.

form of words. Buxtorf noteth it as an expression used among the Jews, that he who shall say Amen כָּכָל כֹּחִי with all his might (which answereth to ὅσον δύναμιν) the Gates of Paradise shall be opened to him: but here could be no variety of expression, but (as he interpreteth it) by this Phrase is meant, *omni intentione & devotione, a joining with all earnestness of intention and heartiness of devotion.* About

Linw.  
Prov. l. 3.  
Tit. 23.  
ScH. 1.

450. years since was framed an English Canon, requiring the daily publick Prayers and service to be performed religiously, *prout Deus dederit*, and again, *prout Deus inspiraverit* (which are Phrases as plausible and pregnant as ὅσον δύναμιν) and yet these Phrases were used concerning the *set diurnal and nocturnal offices*, requiring that they should behave themselves therein with *Religious devoutness, according as God should give them ability, and breath by his spirit.* Wherefore this citation from Justin Martyr, though managed

naged *son d'organs*, or with the utmost might, will prove nothing but the weakness of the attempt of the Undertakers.

4. Another place objected is from *Tertullian*, who saith the Christians did pray, *sine monitore quia de pectore*, without a monitor or prompter, because from their heart. The sense of these words of *Tertullian* hath been variously apprehended by divers learned men; some judging that they intend praying by heart (as we call it) and therefore by a form; others that they expressed the readiness of Christians to put up hearty and devout *Bishop Bil-*  
*supplications* to God, from the Religious *son, of*  
inclinations of their own spirits, and some *Christian*  
very worthy men have thought that sense *subjection.*  
of these words, which is closed with in *Part. 4.*  
the management of this objection, not to be improbable concerning *Tertullians* time. And it is not much to be wondred, if some obscure Phrases of so dark a Writer as *Tertullian* be either not well understood, or sometimes misunderstood; among this number I account this Phrase, which I suppose to refer to an ancient custom in the *Primitive Church*. But

5. In answer to this objection, it might be sufficient to observe, that *sine monitore*, can in no propriety of speech be construed, without a form; since the

Monitor must needs be a person not a Book, whose words were to guide and direct others. Now I suppose they who object this place, would not from hence infer, that in the *publick Prayers of the Church*, there was *no Minister* who expressed the words of Prayer, with which the rest joined in affection. This is indeed most properly to pray *sine monitore*, but this could not be practised in publick Prayers, save only in the use of a *known form*, in which they should all *conspire with one heart and voice*: and according to this sense (in which it is most fairly understood, if it be referred to the publick Prayers of the Church) this place is a considerable testimony for the use of set forms.

6. But it seemeth to me very probable (which I leave to the consideration of others) that these words peculiarly concern the *Stationary days* of the ancient Church. These days were the fourth and sixth days of the Week, in which the Christians attended the publick Assemblies of the Church, beginning very early in the Morning, and continuing till three a Clock in the Afternoon, and these were accounted the chief days of *Christian supplication and humiliation*, and the observance of them was esteemed the most

*Albasp.*  
*Obs. l. 1.*  
*obs. 16.*

most effectual means, to obtain Gods blessing and favour. On these days, besides their joining in publick Prayers which *Tertullian* intimateth to be performed about the hours of *nine, twelve, and three*, a considerable portion of the days was allotted for their exercising themselves in private Prayers, and inward and fervent supplications, humbly performed upon their knees, with fasting and tears in the place of publick Assemblies; with regard to what was needful either to themselves in particular, or to the publick welfare of the Church or Empire. Of the ordinary use of these retired, but solemn supplications and devotions in the Christian Church, there are (as I suppose) divers sufficient testimonies.

7. *Tertullian* (who in his Book *De Ora-* *De Orat.*  
*tione*, hath peculiar respect to their Sta- *c. 13.*  
*tionary* days) speaketh hereof; *Quid*  
*amplius referunt isti qui clarius adorant,*  
*nisi quod proximis obstrepant? imo pro-*  
*dendo petitiones suas quid minus faciunt,*  
*quam si in publico orent?* And *S. Cyprian* *Cyp. de*  
requireth them who are gathered toge- *Orat. Dom.*  
ther in the Assemblies with the brethren, *v. Pamel.*  
and do celebrate divine Sacrifices with *in Cypria-*  
Gods Priest, that they would avoid indigest-  
ed and tumultuous speaking, and setteth  
I 3 before

before them the example of Hannah, who prayed not by loud petition, sed tacite & modeste, intra ipsas pectoris latebras precebat. That there were such Prayers used in the Jewish Church, appeareth from the example of Hannah, and of the Pharisee and Publican. To understand this Phrase of Tertullian concerning such Prayers in the Christian Churches, is most agreeable to the literal sense of these words, *sine monitore quia de pectore*, and to Zephyrus thus paraphrasing upon it. *We do not conceive Prayers dictated by a Priest, but all the Christian Assembly, as if we all conspired together, to express our desires with sighs and groans, out of the very seat of our minds and spirit.* So that he understandeth this place, of that inflamed devotion kindled from a fervency of inward heat, which needed not the help of the wind without to blow it up; or of those active desires which received not their efficacy from the breath or voice of another, but from the inward motions of the soul.

8. After these are produced, the Council of Laodicea Can. 18. 3. Conc. Carth. c. 23. and Conc. Milev. c. 12. as if they gave the original to set forms of Prayer; when they only established some sanctions concerning them. The Laodicean Canon enjoineth

enjoineth the use of these services Morning and Evening. The Canon of *Carthage* in one part of it requireth that *quascunq; sibi preces aliquis describit, whatsoever Prayers any one shall transcribe for himself, he shall not use them till he hath conferred with the understanding brethren.* Now transcribing (properly here intended) supposeth a form, and care is taken by this Canon, that no Copy for the publick use of the Church, (which could then be only had by transcribing) should be received until it was carefully examined. The other part of that Canon requireth, that *at the Communion* (where Christs offering up himself to the Father is commemorated) *their Prayers should always be directed to the Father.* This doth not suppose that there were no forms then in use, but might well be intended either to put a *stop* to what was then entering, or to *regulate* what was *amiss* in any of their set forms, especially considering that in the vast territories of the *Carthaginian jurisdiction*, various forms of Prayer were about that time used; some of which were composed by Hereticks, as is evident from *S. Augustin*, who was a member of that Council. The *Canon of Milevis* declareth against the use of any other forms, than those estab-

V. Medes  
Christian  
Sacr. Sec.  
3.

Cont. Don.  
l. 6. c. 25.



lished by the Council : but we may as well conclude from our *Act of Uniformity*, as from any of these Councils, that it gave the first *Original to forms of Prayer*, because they are thereby established. And thus having viewed these chief objections, I may well conclude that the evidence for the *great antiquity of set forms* remaineth inviolable.

9. The argument against the *lawfulness* of set forms, because they *limit the use of gifts*, needeth not much consideration; since it is manifest, that by the will of God, bounds and limits were to be set even to the use of the *extraordinary gifts of Gods spirit*, that the Church might be edified. *1 Cor. 14. 26, 27, 28, 30, 33.* Whereas now no such miraculous *emanation of the Holy Ghost* can be pretended; nor doth the establishing a form for the publick Offices of the Church deny the liberty in due place of using other Prayers, according to the practice of our and the ancient Church.

10. It is further objected, that forms of Prayer are *disadvantageous to piety and devotion*, and the Non-Conformists oft plead experience as a testimony, that they are the cause of much *deadness in mens spirits*, and the hindrance of the lively exercise of Religion. Here on  
the

the other hand, others by experience assert the advantage of set forms to *promote devotion*, when attended without prejudice, and with a Religious design of joining in Gods worship. To discern the truth in this difference, it may be useful to consult the judgment of such persons as are *least partial* in this Case, and yet are able to make a true estimate of damage or advantage; and then especially to consider the *evidence of reason* which may be produced.

11. The *Leyden* Professors declare concerning set forms, *non tantum licitas sed & valde utiles esse contendimus*, We defend against any persons that they are not only lawful, but exceedingly advantageous, and this they assert not only because every Christian cannot fitly conceive new Prayers upon every occasion, but because in great Assemblies, *attentio auditorum per usitatas formulas non parum juvatur*, the attentiveness of the hearers is not a little helped forward by usual forms. The *Walachrian* Classis of Zealand, do in like manner declare publick forms to be lawful, and profitable for the helping and directing the attention of the auditors, and the preserving Uniformity: and that in good forms of Prayer, Christians may pray with a *humble sense of their wants*, with  
holy

Synopl. Pa-  
rior. Theol.  
Disp. 36.  
Sect. 33.

Confid.  
Contr. Ang.  
c. 7. q. 2.

*holy affection, desire, zeal, faith, and a Religious acting of the heart to God, suitable to their own cases, nobis expertis certissimum est, is a thing (say they) most certain to us who have experienced it.*

12. But the surest way of tryal, whereby forms of Prayer may be manifested to bring no disadvantage to the Church of themselves, is from considering several arguments to that purpose, as 1. because (as I have shewed) God himself prescribed a constant form of Prayer for the Jewish Offerings, and a form of Priestly blessing; and our Saviour directed the Lords Prayer as a form, and presented a form of words for the administering Baptism: but it must be at the least a great misapprehension and sin, to think that the holy God and our blessed Saviour, should command and enjoin what is of its own nature a hindrance to godliness, Piety and true Religion, and a disadvantage to the Church. S. Cyprian said well, *what Prayer can be more spiritual than that which was given to us by Christ, by whom the holy Spirit himself was sent?* 2. Because it is generally acknowledged that the singing Psalms of Prayer or praise, may be advantageously performed in a set form of words, and the holy Scriptures are not the less edifying nor the less applicable to our selves

De Orat.  
Dom.

selves because they are contained in a set form of words, & both in reading the Scriptures and in Prayer our hearts ought to be religiously moved towards God though in somewhat a different manner. 3. Because all the *ages of the Christian Church from the first Centuries*, have used them as an *advantage to Religion*; and it is not at all probable, that such excellently devout and judicious men, as the fourth and fifth Centuries abounded with, should be so *stupid and dull spirited*, as not any of them to discern between the *helps and hindrances of religious devotion*, in matters of most ordinary practice. Wherefore though many mens minds may be most pleased and delighted with variety of expression, there is no *prejudice to piety* from a set form, further than this is caused by prejudice against such a form, or by want of a *Religious temper* to join in it. Here I shall note what Mr. Baxter observeth (though he yield not so much use of forms as I plead for.) He saith, *the constant disuse of forms is apt to breed a giddiness in Religion, and it may make men Hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in these novelties, and varieties of expression that they are delighted: and therefore he adviseth forms to fix Christians*

Disp. of Lib.  
107 Prop.  
107

*ans and make them sound.* And the arguments in the foregoing Section do evidence the benefits of their constant use.

### SECT. III.

*Of the manner of composing the Prayers in our Liturgie; chiefly of Responsals and short Prayers.*

I. Coming now to a particular consideration of that *form of Prayer* enjoined in this Church, I shall wave such things where the force and matter of the objections is cut off, by the alterations authoritatively made in the new establishment of our *Liturgy*; and beginning with the Prayers themselves in the daily service, there are two things especially to be treated of concerning their general frame and contexture. The *first* is that the people are required to bear a part in this service, not only in that they are by voice to join in the *Confession and Doxology*, but that several Petitions are required to be expressed, by the united voice of all the Assembly. This is condemned by the Non-Conformists, who say that the *Minister is appointed for the people, in all publick services appertaining to God*, and that the people hereby seem to invade that sacred office; the Scriptures making the Minister the mouth of the people to God in Prayer, and intimating the peoples part to be only to say, Amen. 2. But

Except of  
Presbyter  
p. 4.

2. But since our Saviour condemneth <sup>see 1<sup>st</sup> pt 2 5.9.1</sup> the teaching, or receiving for doctrines the <sup>Rev 6. 5. 10. m.</sup> commandments of men; we may not embrace that as a Scripture doctrine, where <sup>10<sup>th</sup> pt 1<sup>st</sup> ch 2</sup> the Scripture delivereth no such thing. <sup>offic 1<sup>st</sup> ch 2</sup> Indeed under the law there was a special <sup>10<sup>th</sup> pt 1<sup>st</sup> ch 2</sup> command of God, that whatever legal <sup>is 1<sup>st</sup> ch 2</sup> Sacrifices were offered to him (some few extraordinary cases only excepted) that service was to be performed by the hand of the Priest; but there is no constitution under the Gospel, that spiritual *sacrifices of Prayer, thanksgiving*, or the expression of a *contrite broken heart*, may be offered up to God in no other way than by the mouth of a Minister, though it be in a publick Assembly. And what they assert is (sufficiently to other mens understandings) contradicted by themselves, who allow the people liberty by their voices to join in *singing those Psalms* <sup>nd.</sup> which contain both Prayers, praises, and Confessions.

3. The truth is, all such Prayers as have particular reference to the *Consecration*, and *Administration* of the Sacraments, and to the *Ministerial absolution and benediction*, ought to be performed by the Minister alone (though it be in a private place, and upon a particular occasion) because these things enclude the

power

power of the Keys. But as for others the rules of order and edification will direct, that Prayers and Confessions which are considerably long should be expressed by one, that the rest may the better understand and join in them; and the authority of the Ecclesiastical office, and its order and degree in the Church, will require this to be performed by some in the Ministry. For this we have the examples of the Scripture times, to which agreeth the practice of the following ages; and the author under S. Aug. name saith, that *those who are of authority in the Church, tota fere Ecclesia secum congemiscente postulant & precantur*, do put up their requests and Prayers almost all the Church joining with their sighs and groans. Yet this practice doth no way disallow the peoples vocal joining, in short Ejaculations or in other generally known Petitions, since this may be of good use to unite their affections more firmly, to quicken their minds into a greater fervency, and to fix their spirits in a more diligent attending to the service they are about, and more particularly to express their joining therein, whereby they may both incite others, and use their tongues as instruments of Gods glory.

4. Indeed S. Paul speaketh of him who  
occupieth

De Ecclef.  
Dogm. c.  
30.

11th





the people being altogether debarred and excluded.

5. But that all the servants of God may allowably be interested, (where the due rules of order and edification are observed) in the outward *joint expression of praise and Prayer to God*, is very agreeable to the holy Scriptures, where the holy Angels are represented to *cry one to another and say, Holy, holy, holy, is the Lord of Hosts, the whole Earth is full of his glory, Is. 6. 3. and all Israel praised God and said, For he is good; for his mercy endureth for ever. 2. Chr. 7. 3. And as S. Paul exhorteth that with one mind and one mouth Christians should glorifie God. Rom. 15. 6. S. John in his Vision beheld and heard the four living things, the Elders, the Angels, and every Creature in Heaven and Earth, expressing blessing, honour, glory and power unto God. Rev. 4. 8. -- 11. Ch. 5, 8. -- 14. and a great multitude whom no man could number, crying with a loud voice and saying, Salvation to our God, which sitteth upon the throne, and to the Lamb. Rev. 7, 9, 10. and he heard also the voice of the 144000. who were with the Lamb on Mount Sion, as the voice of many Waters, and as the voice of a great thunder, singing a new song. Rev. 14. 1, 2, 3. and these places last mentioned*

are

are the more considerable, because they contain representative Visions, of the service acceptably performed to God in the Christian Church.

6. If we consult *Ecclesiastical practice*, there is very probable evidence, that under the Old Testament the people did vocally join by responsals, in the ordinary service of God, in the *Sanctuary and Synagogues*. Both the *Joma* and other Tracts of the *Talmud*, mention the people in the period of their Prayers,

V. Hor.  
Hebr. in  
Mat. 6.  
13.

expressing ברוך שם כבוד ע"פ. Blessed be the name of the glory of his Kingdom for ever and ever. And the particular responsals used by the Jews at Circumcision,

In Ch. Par.  
in Deut. 10.  
16.

are expressed by *Fagius*. The use of *alternate singing* among the *Essens* is sufficiently known, but that this was of very ancient use in the Jewish Church, is very likely, because the word ענה which properly signifieth to answer, is an usual expression of singing even in the holy Scriptures. And there appeareth considerable evidence; from *Ex. 15. v. 1. & v. 20.* that that Song of *Moses* and the Children of *Israel*, was uttered as *Philo Judæus*

Phil. de  
Vit. Mos.  
l. 3.

averreth, ἀντιδιγγοῖς ἀκουσίας with *responsal melodies alternately repeated*.

7. In the Christian Church, the Original of the *Antiphona*, or the alternate

K

singing

singing of Hymns by two quires, is ascribed by *Socrates* to *Ignatius*; the like use of *Dauids* Psalms is declared by *Theodoret*, to have had its beginning at *Antioch* from *Flavianns* and *Diodorus*. Their Original in the Latin Church is referred by *Platina* to *Damasus*, and by *Walafri-  
 Is. Hisp. de Eccl. Offic. l. 1. c. 7, 8.* *Strabo* to *S. Ambrose*: but both *Isidorus Hispalensis*, and *Rabanus Maurus*, do testify that long before this, the *Respon-  
 Rab. Maur. de Inst. Cler. l. 2. c. 50, 51.* *soria* wherein the whole Quire answered to one Man, were known by that name and used in the Latin Church. And sometimes the whole Assembly joined in their Hymns and Psalms, sometimes they were sung by one alone all the rest joining to eccho forth the ἀποσέλδτια or end of the Hymn, and by the *Laodicean Council* the whole Assembly were not allowed to join in their publick singing, which was required to be performed by the appointed singers only. Thus the Ecclesiastical practice hath varied, according to what was thought prudent and convenient.

8. Concerning Prayers and Confessions, *S. Basil* declareth it to have been in his time the ordinary practice of divers Eastern Churches, that every man by his own words did profess repentance, and make confession. And *Gr. Nazianzene* acquainteth

*Bas. Ep. 63.*  
*Naz. Or. 3.*

quainteth us that *Julian* in imitation of the Christians did appoint amongst the Gentiles *ἡ ἑκὼν τῶν ἐν μέρει* a form of Prayer to be said in parts, or by way of Responsals. *Hierom* also relateth, that *populus cum sacerdote loquitur in precibus*, the people did speak with the Priest in the Prayers; and *Gregory* the great noteth, that in the Greek Church the Lords Prayer was ordinarily said by all the people together: and as anciently as we can meet with any parcels of *Liturgy* or particular Offices, the use of responsals may be easily discerned, even as far as *S. Cyprians sursum Corda*, and *Habemus ad Dominum*. Wherefore the use of responsals, and the people joining in some expressions in the publick service of God, was a thing thought useful by the ancient Church, as well as by our own, and is allowable by the rules of the Scripture, and the Order of the publick worship of God: and whosoever assert that the vocal joining of the people, in any expressions of Prayer, in the publick Assembly, is as *Uzziahs* action was, an intrenching upon the Priests Office; doth set up such Bars about the service of God, which do keep Gods people at a greater distance from the throne of Grace, than the nature and priviledge of Christian liberty will al-

Gr. Ep. l.  
7. c. 63.

low. Yet the *composing* or *directing* particular Prayers for the publick use of Christian Assemblies, is the proper work of the Church Officers who are to be the guides thereof; as also *teaching* and *instructing* (being an act of authority) doth ordinarily belong to the Ministers of the Church: and this is that *speaking* which is *forbidden to Women in the Church*, because it is an act of authority, 1. Cor. 15. 34. 1. Tim. 2. 12. Whereas the joint expressing some words of *confession* or *supplication*, is wholly an act of humility, and is not forbidden by those places of S. Paul, which purposely provide, that *women may not usurp authority over the man, but be under obedience.*

9. The next thing to be considered in the composeure of our publick service, is, that it doth not contain *one continued Prayer only*, for a particular Office, which God hath no where commanded, but *several short Prayers* which he hath no where forbidden. This hath been thought by many considering and Religious men, to be advantagious, for the quickning our affections and pious desires towards God, and for preserving the mind from deadness and dulness. But the shortness of these Prayers were censured formerly by the Non-Conformists, *to be short cuts*  
and

and shreadings, and of late was stiled by the Presbyterians, an affected empty tossing Gods name in mens mouths, vain repetitions and and tautologies, which are not the better but the worse because Gods name is made the matter of them. But surely *Presbyter. Papers p. 47, 48.* scoffing expressions, whereby they indulge themselves to make sport with Religious service, is not a thing well becoming sober men and Christians; and is so much the worse when they thereby cast reproach, even upon the devout using the holy name of God in pious addrestes to him. It is an easie thing for the vain fancies of men, if they be not more Christianly principled, to make use of scornful and deriding speeches, concerning any method of service whatsoever, and indeed concerning any good thing: the effect of which would be to bring contempt upon Religion and dishonour to him whom it should be our endeavour to glorifie.

10. But if we consider soberly; the main difference between the use of one continued long Prayer, and divers short ones to the same purpose, is this, that in these short Prayers the name and attributes of God are more frequently mentioned in the beginning, as the ground of our adoration and dependance; and

the *merits of Christ* are often mentioned in the end thereof, as the only way and means of our access to God, and obtaining grace and help from him; with a more frequent saying *Amen*, as an expression of confidence and joint consent in these Prayers. Since therefore the serious *sense of God*, and an application to him, and confidence in him, with an eye to the *merits of Christ*, ought to take place in our minds throughout every petition in our Prayer; I cannot see how the vocal expressing them if *solemnly* performed, and not beyond what is *decent and convenient*, can possibly fall under any just censure, unless it could be sinful to express that with the mouth in publick service, which is both pious and requisite to be conceived in the heart: especially since it cannot be denied, but that *God is honoured* by us if we think of him frequently, provided it be also piously; and no imaginable account can be given, why he should not be also honoured by us when we oft *express his name* in Religious invocation of him, but not without a *due gravity, reverent devoutness, and pious affection*.

II. Indeed our Saviour condemneth *battology or vain repetitions*, where they think to be heard for their much speaking.

ing. *Mat. 6. 7.* which is, when true Religion is neglected, and confidence placed in the sound and multitude of words; as the Worshippers of *Baal* cryed from Morning to Noon saying, *O Baal hear us. 1. Kin. 18. 26.* But the expressing our application to God and dependence upon Christ for several distinct blessings in the Liturgy, is not a *repetition of the same sense* but of that which is different: and yet where the very same words and sense are piously repeated, this is as far from the vain repetition our Saviour condemned, as vanity is from Piety. Such repetitions were frequently practised by the *Psalmist*, and our Saviour himself praying thrice in a very short distance of time, did *use the same words* as the Evangelists relate. *Mar. 14. 39. Mat. 26. 44.* And it is very observable, that these *repeated Prayers* were the Prayers of his agony, when he *prayed more earnestly* as is manifest from *Luk. 22. 42, 43, 44.* and with special reference to these Prayers, the Apostle declareth, that *in the days of his flesh, he offered up Prayers and supplications, with strong cries and tears, unto him who was able to save him from death. Heb. 5. 7.* So that affectionate repetitions are no vain repetitions. And this may be sufficient to justify the *repeated*



use of the *Lords Prayer*, both before the use of the Psalms, Hymns, Scriptures and Creed, and after them in the daily service, as also in the deprecatory Prayers of the *Litany*, and in other particular Offices appointed.

*Pr. Pap.*  
*ibid. Pref.*  
*byt. Excep.*  
*p. 9.*

12. But it is objected, that we have in Scripture some examples of the sup-  
plications of holy men, where they are  
not composed of several *distinct short*  
*Prayers*, but the whole matter of their  
address is comprised in one *entire* one.  
But here it is to be considered, 1. That  
there is as much or more reason to admit,  
that it is our necessary duty to observe no  
other *method in Preaching*, then what  
was used by the Prophets and Apostles,  
some of whose Sermons are probab'y ex-  
tant in the Scriptures, as they were de-  
livered to the *Jewish* and *Christian Assem-*  
*blies*; as there is to conclude that the  
method of our publick Prayers must be  
conformable to the Prayers of some holy  
men in Scripture, though we have pro-  
bably no one Prayer *comprised in the*  
*Scriptures*, which was the *entire service*  
of the Jewish or Christian publick Assem-  
blies at that time. But the Non-Con-  
formists themselves do not judge them-  
selves obliged to follow the method of  
the Apostles Sermons, who ordinarily  
took

took *no texts*, and usually made a continued discourse, without *dividing* it into first and secondly. 2. Divers Prayers recorded in the holy Scriptures, which were either directed for the use of, or declared to have been used in their publick Assemblies, were *short Prayers*, such besides the *Lords Prayer*, was the Prayer of *Hezekiah* referring to the *Pasover*. 2. *Chr.* 30. 18, 19. the *Prayer of humiliation* directed for the Temple service, *Joel*, 2. 17, 18. and that of *Hof.* 14. 2, 3. and the time of these solemnities being considered, it cannot in reason be doubted, but that they used other Prayers besides these, at the same time. 3. That the *Psalms of David* were of ordinary use among the Jews as Hymns of praise, is acknowledged by the Jewish Writers, and is declared 2. *Chr.* 29. 30. and that divers Psalms were used one after another, at the *Pasover* and other Temple services is generally owned, but why should not the beginning one Psalm after another be as much disliked, as the beginning one Prayer after another? 4. There are some examples in the Scripture, of *one Prayer following another*, in the same service of God and supplication to him. So besides the Prayers in our *Saviours* agony above-mentioned, *Solo-*  
*mon*

*mon* at the Dedication of the Temple, immediately after the end of one Prayer upon his *knees*, 1. *Kin.* 8. 54. beginneth another Prayer of *benediction standing*, v. 56, 57. and when the Gospel service was represented by a Vision of *Angels, Elders, and other Creatures*, *Rev.* 4. 8, 11. *Ch.* 5. 9, 12, 13, 14. *Ch.* 7, 10, 12. the worship of God was not there expressed in one continued Prayer, but in several *distinct short* expressions of *adoration*. 5. No rule of Religion declareth any particular method of Prayer to recommend us to Gods acceptance and blessing, which is done by inward *grace and piety* which is not tyed to a certain model of expression.

13. It hath been also objected, that it would be unseemly and imprudent, for any man who *petitioneth a great King, divers times to begin and end and then begin again*, and therefore this is not to be allowed in our address to God by that rule, *Mal.* 1. 8. *Offer it now unto thy Governour*. But 1. the expressing divers Prayers one after another, is not to begin and end but to continue in Prayer. 2. Nor is there any *indecorum*, if he who is to speak to a King about several matters, shall when he passeth to a new head give the King some fit honourable title. 3. And chiefly

chiefly those words in *Malachi* do require, that that respect and reverence which we are to express to God, must not be less, but always greater than that which we give to any authority upon earth; but it no way directs us to the *same course in honouring and worshipping God*, which we use in giving respect to our *Governour*. It is most proper for a mean man who would present a Petition to a King, not to attempt to come himself directly to the King or the Prince, but to make some favourite who is also a meer subject his friend to present his Petition; <sup>u</sup> yet will not this plead for the *Popish address to God by Saints and Angels*: and it would be accounted *intolerable impudence*, if a subject should every day of his life twice, four times, or seven times a day, come into his presence and prefer his suit to him in a great measure to one and the same effect at all times; whilst this frequent practice of supplication to God is a *Religious devoutness*. These things besides divers others manifest, that the measuring divine service and worship, by the standard of any humane respect, in all the particulars of our address to God, is the way to commit an error as great as from Earth to Heaven.

14. But

Bux. Lex.  
Rab in <sup>11</sup>Y  
Hor. Heb.  
in Mat. 6.  
9.

Idem in  
Mat. 26.  
26, 27. ¶

Bux. Syn.  
Jud. c. 13.

Baf. Ep.  
63.

14. But besides this, if the ordinary *practice of the Church of God* be considered, it may be of use to discover what hath been accounted expedient, in a matter where God hath given no particular command. It hath been observed by divers learned men from *both the Talmuds*, that in and before the time of our Saviour the Jews had *eighteen distinct Prayers*, appointed for ordinary daily use of them who were most devout, when they who had not liberty to attend to them were to use the *מין* or *summary* of them. And the ordinary custom of celebrating the Jewish Passover, did contain several *distinct Prayers* and *benedictions*: which is a practice manifestly as ancient as the time of our Saviour.

15. In the Christian Church the Liturgy framed by S. *Chrysostom*, and before him that of S. *Basil* (though they have passed through considerable changes) sufficiently appear to have been composed, after the manner of *distinct short Prayers*: and S. *Basil* declareth it to have been in his time the usual practice at *Cæsaria*, and divers other Churches in the East, that even in the midst of their Psalmody, or *between their singing Psalms or Hymns*, they did frequently intermix *Prayers*, *μελαξὺ προσευχόμενοι*. And in the  
Latine

*Latine Church* the like use of short Prayers is evident, from the compofure of the *Ambrosian* and other very ancient Offices, divers of whose particular Prayers are collected, and exhibited in a distinct Treatise by *Cassander*. These things (besides what might be observed from *Clemens* his Constitutions, and the Prayers used by the Brethren in *Egypt*, which were very short as *S. Augustin* relateth) do give considerable evidence of the ancient practice of the Christian Church, and render it very probable that the like methods of Prayer were used before the time of these Fathers, because it is very unlikely, that a perfect new method and model of the service of God, of a quite different nature from what was of former use amongst any Christians, should about the same time be introduced into places so remote from each other, as *Italy*, *Cappadocia*, *Egypt*, *Syria* and others. And as that architect who disparageth a Fabrick which himself cannot equal, doth thereby display his own imprudence; so it can be no part of wisdom, for persons in the present age, to condemn the *prudence of the ancient Christians*, in ordering their Religious service, when they were as well before us in the devoutness of their Religious piety, as in time.

*Cass. Pre-  
ces Eccle-  
siast.*

*Aug. Ep.  
121. c. 10.*

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16. The *last thing* to be considered, concerning the composition of the Liturgy, is, that it standeth charged by some, who have greater regard to the serving an interest than to truth, to be wholly *Romish*, and to be taken out of the *Romish Breviary Missal and their other Rituals*. Whereas in truth the doctrine of no Protestant Church differeth so much from that of the Church of *Rome*, as the model of our Liturgy doth from their *Mass* and other Offices; where our reformers have rejected all things that were *corrupt or inconvenient* in themselves, which were very many, and have added much which was thought *necessary or expedient*, and have put the whole service into a different and more *regular frame*. Indeed several pious Prayers (of which the *Lords Prayer* is one) with some ancient and approved *Hymns*, and the *Creed* (besides Psalms and Scriptures) which were by *them used*, are by *us retained*. And as for such persons who assert, that every thing made use of in the *Romish* service though never so innocent, ought to be rejected, let them consider that upon this principle there were some who asserted it necessary to disclaim our *Creed*, and renounce the doctrine of the *Trinity*, because it might not be acknowledged  
(said

*V. Zanch.  
ad Aria-  
num Resp.  
de Anti-  
thes. Chri-  
sti & Anti-  
Christ.*

(said they) that the *Romanists* did retain any true belief concerning *God*. And that strange design of rash rejecting those things in Religion, (though useful and good) which they embrace, as it hath unchristianly engaged some to *deny the Divinity of Christ*; so if it be without all bounds entertained, it may engage others impiously to *disown the holy Scriptures*, and the true *God*: whereas our Christian profession requireth us to *prove all things, and to hold fast that which is good*. 1. Thes. 5. 21.

#### SECT. IV.

*Of the Doxology, Athanasian Creed, and some particular expressions in the Litany.*

1. The frequent use of that Doxology, *Glory be to the Father, &c.* which is so much disliked by some, is sufficiently vindicated from *Battology*, or a vain and superstitious multiplying of words, in the foregoing Section. To which I shall N. II. here add these considerations. 1. That it seemeth unreasonable and *partial* that they who allowed themselves in the conclusion of their own Prayers, to use that Doxology, *To whom (Christ) with the Father*



*Father and the Holy Ghost be Glory*, frequently four or five times in the same Assembly, should undertake to determine, that this other *Doxology* (more

*Except. of*  
*Presbyt.*  
*p. 16.*

expressly acknowledging divine glory eternally due to all the three persons of the Trinity) is unfit to be used more than *once in the Morning, and once in the*

*Evening.* 2. That since in all our Christian service, and especially in Hymns and Psalms of praise, it is our duty to give glory to the *holy Trinity*, it cannot be blamable to express that with our mouths, which is at that time the most fit and proper exercise of our minds.

3. That it is manifest from divers passages of the *Psalms*, and other *Scriptures*, as 2. *Chr.* 5. 13. *Ch.* 7. 3. *Ch.* 20. 21. *Ezr.*

3. 11. *Jer.* 33. 11. that with their Hymns or Psalms, the Jews ordinarily used some such *Doxology* as this, *Hallelujah* or *praise ye the Lord, for he is good, for his mercy endureth for ever.* Hence it is probably

*Delph.*  
*Phœnic.*  
*c. 6.*

conjectured that preparation to the *Pœnism* among the Gentiles *ἡ ἀρχὴ ἢ* or *ἡ* had its original (being the corruption of *Hallelujah*.) And from this use of the Jews the *Arabian Church* their Neighbours did probably derive their practice, of expressing *Hallelujah* at the end of every Psalm, as appeareth in the Arabick version

version of the Psalms, who also make use of this *Doxology* to the three persons distinctly, which is expressed in the *Arabick version* at the end of every tenth Psalm, but was probably in practice at the end of every Psalm. And that the Western Church used this Doxology, *Glory be to the Father*, and at the end of every Psalm we have the testimony of *Cassian*, for about thirteen hundred years since. Wherefore since this is of so *ancient original* in the Christian Church, so agreeable to the practice of the *Jewish Church* approved by the *Holy Scriptures*, and a practice so reasonable in it self, it may be *piously used*, but not justly blamed in our Liturgy.

2. The reading the *Athanasian Creed*, to some (though not the generality of Non-Conformists) who heartily owne the doctrine of the Trinity, hath been thought a matter not free from difficulty. For that Creed expressing what must be believed of every one who would be saved, doth contain deep mysteries (as for instance,) *that the Son is not made nor created but begotten*, and *that the Holy Ghost is neither made nor created nor begotten, but proceeding*. Now since believing things as necessary to Salvation, is not an assent to the use of Phrases and expressions, but to the sense contained in them, it must

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enclude that there is some difference understood between what is *affirmed* and what is *denied*. But the difference between the Eternal *Generation*, and Eternal *Procession*, being a Mystery where the greatest Divines see but *darkly*, they are justly affraid to condemn all persons as uncapable of Salvation, who cannot reach to so *high a pitch*.

3. But here it is to be considered, that in that Creed commonly called the *Athanasian*, there are some things contained and expressed as *necessary points of Faith*; and other things for a more clear and useful explication of the truth, though they be not of equal necessity to be understood, and believed even by the meanest capacities. Thus if we first consider the contexture of that Creed, the Faith declared necessary concerning the Trinity, is thus expressed in the beginning thereof, *The Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance*. After this followeth an explication, useful to set forth the true Christian Doctrine, which beginneth, *For there is one person of the Father, &c.* after which explication, the same necessary doctrine to be known and believed, is thus again expressed

pressed, and distinguished from that *ex-*  
*plication* in these words, *So that in all* but all y<sup>e</sup>  
*things as is aforesaid, the Unity in Trinity,* replacem<sup>ts</sup> will  
*and Trinity in Unity is to be worshipped,* y<sup>e</sup> thing above  
*he therefore who will be saved must thus* say  
*think of the Trinity.* So that the acknow-  
 ledging and worshipping the *Trinity of*  
*persons,* and *Unity of Godhead,* is that  
 which only is declared necessary in the  
 former part of that Creed; and this must  
 be acknowledged necessary, since we are  
 baptized into the name of the *Father, the*  
*Son, and the Holy Ghost,* and we must be-  
 lieve and *worship* according as we are bap-  
 tized. wh<sup>ch</sup> after y<sup>e</sup> Aplos  
 we say will  
 you be baptiz<sup>d</sup>  
 into y<sup>e</sup> faith, must  
 we w<sup>ch</sup> y<sup>e</sup> Catholick  
 ch: on y<sup>e</sup> acc<sup>t</sup>.

4. What is contained in this considera-  
 tion is the more clear (both with refe-  
 rence to the instance mentioned, and to  
 the *Union of the two natures in Christ,*) by  
 this following observation: *viz.* That  
 our Church doth both here and in her  
 Articles, evidently receive the *Athanasian*  
*Creed:* and yet from the manner of using  
 the *Apostles Creed,* in the form of Baptism,  
 as containing the profession of that Faith  
 into which we are baptized; in the *Cate-*  
*chism* as containing all the Articles of the ch<sup>ch</sup> shoud<sup>d</sup> y<sup>e</sup>  
 Christian Faith; and in the *Visitation of* wh<sup>ch</sup> after y<sup>e</sup> Aplos  
 we say will  
 you be baptiz<sup>d</sup>  
 into y<sup>e</sup> faith, must  
 we w<sup>ch</sup> y<sup>e</sup> Catholick  
 ch: on y<sup>e</sup> acc<sup>t</sup>.  
*the sick,* as being a rule to try whether  
 he believe as a Christian man should or  
 not; it is manifest that no more is esteem-

ed in our Church, of necessity to salvation for all men to believe, than that only which is contained and expressed in the *Apostles Creed*.

5. I proceed to consider some expressions in the *Litany*. In the way to which I shall only reflect upon that objection, (which if it had not been mistaken had been very inconsiderable) framed by Mr. *Cartwright* against the Litany in General; That it being chiefly a deprecatory Prayer against evils was framed by *Mamertus Bishop of Vienna* (or rather *Vienne in France*) upon a special occasion of the calamities of that Country. This was a very strange and gross mistake, for the *Litaniae* which were ordered by *Mamertus* were days of supplication in *Rogation Week*, which days were called *Litania minor, triduanæ Litaniae*, and by some *Litania major*, as is manifest from *Alcuinus, Amalarius, Strabo, Mictologus, Rupertus Tintiensis, Johannes Beleth*; besides other latter ritualists, and the French Historians especially *Gregorius Turonensis*, who all mention what *Mamertus* did, in appointing days of Prayer, which were called *Litaniae*, to be yearly observed, for the obtaining Gods mercy in their distress, occasioned by wild Beasts and frequent Earthquakes. But that deprecatory

*Alcuin de*  
*Div. Offic.*  
*Tit. dieb.*  
*Rogat.*  
*Amal. de*  
*Ecl. Offic.*  
*l. 1. c. 37.*  
*Stra. de*  
*Reb. Ecl.*  
*c. 28.*  
*Mur. c. 57.*

precatory Prayers which are called Litanies also, and were so called by S. Basil, and were of so great use in the *stationary days* of the ancient Church, should have their original from *Mamertus*, who lived many hundred years after, is a notion built upon no other foundation, but the manifest mis-apprehending the sense of that word *Litania*.

6. Amongst the particular expressions in the Litany, disliked by many Non-Conformists the first is where we pray to be delivered *from fornication, and all other deadly sin*. But the phrase of deadly sin is sufficiently warranted from these places of Scripture, *Rom. 6. 23. the wages of sin is death. Jam. 1. 15. Sin when it hath conceived bringeth forth death. Jam. 3. 8. The tongue is full of deadly poison.* And the sense of this phrase in this place is this, that we here pray to be kept from all such sins as are most destructive and pernicious (which is all one with deadly) and to be delivered from all sin (the nature of all sin encloding a tendency to death) and this extensive sense of this phrase, is both suitable to the pious desires of a Christian, and agreeable to the comprehensiveness of the following words, *From all the deceits of the World, the flesh and the Devil, Good Lord deliver us.*

Druf. in  
Job. 21.  
13.

7. That Petition against *sudden death*, hath also been much excepted against, and *Drusus* seemed to have an eye to this, writing upon that expression in *Job*, concerning the wicked, *They spend their days in wealth, and in a moment go down to the grave*; that is (saith he) they dye *cita morte quam aliqui deprecantur, sed viderint an recte*. But if that learned man had any design from this text to censure this *Prayer of our Liturgy*, he hath greatly miscarried in his attempt. For if he with others be right in the exposition of that phrase (which may well be understood that the life of the wicked was *so prosperous, that it seemed not to them tedious and long*) I say if his sense be embraced, these words cannot be allowed to contain such blessings, as were really advantageous to the wicked, and truly desirable for him; but only such things at the best, as appeared good to them who have their eye no farther than the things of this life; unless his being *in a moment cut off from all hopes of the time of grace and repentance*, could be a blessing.

8. I doubt not but the intent of praying against *sudden death*, is this, that whereas many dangers might daily surprize us, and by a sudden stroke end our lives, if divine providence did not protect  
us,

us, we here commit our selves to Gods keeping, to be *preserved by his care* from such judgments and dangers. And such a sudden death is a dreadful estate to the wicked, and to dye as *Josiah* or *Uzzah* did, is not desirable to the most holy and pious men, who according to the example of *Jacob*, *David*, and our blessed *Saviour* himself, by their holy instructions at the time of their death, may become useful for the bettering the lives of them who survive.

9. But they tell us, there may be *sudden death in a lawful War or Martyrdom*, To which I answer. 1. That sudden unexpected death is chiefly intended in this *Prayer*, and in this sense *Martyrdom* is not always a sudden death. 2. That the example of our Saviour, who prayed with submission to his Fathers will, that *that Cup might pass from him*, will warrant the like submissive Prayer in any of his Disciples. 3. And chiefly it is upon divers accounts both *lawful and fit*, to pray that we may not be suddenly taken away, either by *Martyrdom or War*. For though Christianity tendeth to prepare men to be willing and ready, upon just occasions to hazard or lay down their lives; yet *touching Martyrdom*, true Christian charity towards all men, and sin-



cere love to the Church of God, will direct us to pray, that the truth of God may ever be so *countenanced* in the World (if God see it good) and especially amongst us, that the Church of God may be free from persecution, and that none in the World may be so wicked, as to *oppose Religion*, with design to take away the lives of its Professors; and that the true members of the Church of God may be preserved from such *cruelties* as were exercised in divers horrid measures, and were designed in the *Gunpowder-treason*. And so far as concerneth *sudden death in lawful Wars*, the peaceableness of the doctrine of Christianity, will not only allow but excite us to pray, that righteousness and love may so far *prevail* in the World, that none may through any *injustice, pride, or inordinate affections* promote Wars, and that Swords may be turned into Plow-shares rather than sheathed in one anothers bowells.

10. However to be preserved in the day of Battel, is a mercy which as it deserveth *thankful acknowledgment* when enjoyed, so it may without all blame be desired with submission to the divine will, to which purpose there are divers passages in the Book of Psalms. If we further

ther consider the state of the most pious man even upon his own account ; it is acknowledged that it is not considerable *ferrum an febris de corpore solverit* as S. Aug. expresseth it, *whether he die in his bed or be slain in the field* : yet even so holy a man as S. Austen himself was, did both value and make good use of the time of his *sensibly approaching death*, that he might be *found well doing*, and be the better prepared to die, by affectionate renewing the exercise of *repentance, humble confession*, and lively *faith*. But in short, to return to the proper and direct sense of this Petition in the Litany, let that man alone who judgeth it unfit to *commit himself to the protection of God*; to be preserved from dangers which may assault his life, condemn and reject this Petition against sudden death.

Aug. Ep.  
122.

Posid. in  
Vit. Aug.  
c. 31.

II. Another Petition which meeteth with opposition, is this, *That it may please thee to preserve all that travel by land or by water* : for this is supposed to enclude the praying for Thieves and Robbers, and Pirates and Traitors going on such errands as *Faux* did. But this objection is a violent detorting these words ; for he is properly a *traveller* who goeth upon his allowable or ordinary occasions. If the meanest man in the Country should hear

Pap. 7  
Com. 157.

Pres. Eccl.  
Genev. post  
Conc. & in  
Ca, Dom.

hear of an Act of Parliament, for securing the safe passage of all travellers, he would never thence conclude, that they intended or provided for the *safety of Robbers, Highway-men and Traitors*, who are the great disturbers of safety. Might not the instances objected be alledged against S. Paul, commanding that *Prayer be made for all men*? and against the *Geneva* form, commending to Gods care, *singulos etiam homines*, all particular men in prison, banishment, &c. as well as against this Phrase in the Litany? especially if that comprehensive sense be allowed in this Petition, which charity will admit, that God would not only *preserve the bodies* of them that travel from outward danger, but *their souls* also from sin and their *whole man* from destruction. And in this sense if this Petition should be supposed to enclude (which in the proper sense of the words it doth not) even Traitors and Robbers, can we be blamed to pray even for them that God would *preserve* them from further sin and so keep them that they may have time and grace for *repentance*, and that thereby they may be *preserved* from eternal destruction, (according to *Mat. 5. 44.*)

12. That Petition that *God would have mercy upon all men*, is condemned by some,  
but

but is certainly commanded by *S. Paul*, requiring us to make *Prayers for all men*: for nothing can be prayed for, which doth not enclude Gods mercy. But such *light objections*, which are easily made against the best words, that the *wisdom and piety* of man can devise, I think not worthy the further naming, but shall now proceed to some other matters of greater moment.

## SECT. V.

*Considerations concerning the publick reading Apocryphal Chapters.*

1. The reading the *Apocryphal Chapters* in our Church, hath been severely censured, as if it was a *forsaking the holy Scriptures which are the waters of life, to drink of other unwholsom streams*: but that this matter may be rightly understood, without prejudice or mistake, it will be requisite to take notice of these following considerations.

2. *Conf. 1.* The excellent *authority of the Canonical Books* of Holy Scripture, as they are distinguished from the Apocryphal, is fully and clearly acknowledged by this Church in her Articles, where it declareth concerning the Apocryphal Books, Art. 6.

Books, that *the Church* (as *S. Hierome saith*) doth read them for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine: which Article plainly disclaimeth them from being accounted Canonical Books of the Holy Scripture. That the Jews do not owne these Books as any part of the *Old Testament*, is manifest from their Bibles which contain them not, and the particular evidences from the *Jewish Rab-bins*, against every one of those *seven Books of the Apocrypha*, which are forged to be Canonical by the Council of *Trent*, are some of them exhibited by *Hollinger*.

*Thef. Phil.*  
*l. 2. c. 2.*  
*Señ. 1.*

And that neither the ancient Church of the Jews before the destruction of *Jerusalem*, nor *Christ and his Apostles*, nor the several Ages of the Christian Church till some late *Romish Councils*, did acknowledge or make use of these Books as Canonical, is solidly and learnedly eviden-

*Schol. Hist.*  
*of Can. of*  
*Scripture*  
*throughout.*

ced by the *Bishop of Durham*, with reference to the sixth Article of this Church. Wherefore though it would be injurious to the holy Scriptures, that any other Books which are not of divine inspiration, should be accounted of equal authority with them; yet it is far from being a dishonour either to them, or to the holy Spirit who indited them, if either

ther these *Apocryphal* or any other good Books, be esteemed useful and profitable, and acknowledged to contain things that are true and good.

3. *Conf. 2.* It was an usual practice in the ancient Christian Church, that some of these *Apocryphal* Books, and other good writings besides the holy Scriptures, were publicly read, as instructive Lessons in their Assemblies, but with such variation as the prudence of every Church thought meet. In the second Century, both the *Epistle of Clemens* ἐξ ἀρχαίων ἰδὼς according to the then ancient Custom, and some other Ecclesiastical Epistles were publicly read even on the Lords days, for their instruction, as *Dionysius* of Corinth testifieth. And in *Eusebius* his time as well as before it, was the *Epistle of Clemens* publicly read ἐν πλείοσι ἐκκλησίαις in the greatest number of Churches. In the African Church in *S. Augustins* time, the Histories of the passions of Martyrs, (v. Hom. 26. inter 50.) and accounts of miraculous works by the efficacy of Christian Prayer, were read in their Churches, which Custom though it was very pious in the beginning, was at last intolerably abused to the bringing in legend stories. And more particularly the publick reading several Apocryphal Books; as *Wisdom*, *Ecclesiasticus*, *Tobit*,  
*Judith*

In Euf.  
Hist. l. 4.  
c. 27.

Ibid. l. 3.  
c. 15.

Aug. de  
Civ. Dei l.  
22. c. 8.  
Hom. de  
Sanct. de  
S. Steph.  
Ser. 7.

3. *Carth.*  
c. 47.  
*Conc.*  
*Carth. c.*  
27.

*Ruff. in*  
*Symb.*

*Isid. de Ec-*  
*cl. Off. l. i.*  
c. 11, 12.  
*Rab. de*  
*Inst. Cler.*  
l. 2. c. 53.

*Judith and the Maccabees*, was ordered in one of the *Carthaginian* Councils in *S. Augustins* time, and that *Canon* was taken into their Code ; and besides what *S. Hierom* oft speaketh of these Books being read in the Church, (but distinguished from their Canon) *Ruffinus* his contemporary, who was first his friend, and then his adversary, having given first an account of the *Canonical* Books, proceedeth to these Books which he saith are *not Canonical but Ecclesiastical*, as *Ecclesiasticus, Wisdom, Tobit, Judith, &c.* and declareth the judgment of the ancient Fathers before his time concerning them, *qua omnia legi quidem in Ecclesiis voluerunt, sed non proferri ad auctoritatem ex his fidei confirmandam*, that they would have them all to be read in the Churches, but not to be produced as of authority to confirm any matters of Faith. And that in after Ages these Books were read in the Church, is evident from *Isidorus Hispalensis*, and in the very same words from *Rabanus Maurus*, and might be shewed from very many others, if that was needful.

4. *Conf. 3.* These Books called the *Apo-crypha* have been greatly esteemed, both in the ancient Church, and by the chief Protestant Writers, as *very useful* (though not

not divine) *writings*. Divers of the ancients have cited them under the title of the *holy Scripture* using that Phrase in so great a latitude, as to signifie only *holy writings* though not *divinely inspired*. The Council of *Carthage* above-named doth there call them *Canonical Books*, as doth also *S. Augustin* who was in that Council; using the word *Canonical* in a large sense: for it is manifest from that and divers places of *S. Aug.* that they were not esteemed of equal authority, with those Books properly called *Canonical*. And therefore *Cajetan* for the interpretation of the right sense of these words, hath well declared concerning these Books, *Non sunt Canonici i. e. regulares ad firmandum ea quæ sunt fidei; possunt tamen dici Canonici hoc est regulares ad ædificationem fidelium*, or they are not *Canonical* as containing a rule to direct our faith and belief, though they may sometimes be called *Canonical* as containing rules to better our lives. In the Greek Church, where they were not (at least so much) publickly read as in the Latin, they were accounted useful for instruction, as appeareth (besides the Citations of the Greek Fathers) from that very *Epistle* of *Athanasius*, where he purposely declareth them to be no part of the Canon of Scripture.

*De Dog. Christ. lib. 2. c. 8.*

*Caj. Com. in Efst. in fin.*

*Fragm. Epist. 39. in Tom. 2. Athanas.*

And



And amongst the Protestants Dr. Reinolds who wrote so largely against the authority of the *Apocryphal Books*, in his *Censura*, yet in one of his *Prælectiones* declareth of

*Censura de  
Lib. Apocr.  
Præl. 7.*

some of them, chiefly *Ecclesiasticus* and *Wisdom*, *valde bonos & utiles esse & omnibus tractationibus præferendos*, that they are exceeding good and profitable, and to be preferred before all *Treatises* of other

*Præl. 74.* *Writers*, and in another *Prælection* expressing his judgment of the same Books, saith, *proximum illis locum deberi post scripturam sacram*, that they ought to have the next place after the holy Scripture; in the former of which expressions, he followeth the steps of *S. Aug. de prædestin.*

*Exam. post.  
1. de Scrip.  
Can.*

*Sanctorum.* And *Chemnitius* alloweth them to be Books, *quæ à fidelibus in Ecclesiis leguntur*, Which are read in the Churches by the faithful, and *non esse abjectos & damnatos*, that they are not condemned writings and off-casts, but may be received in the number of the holy writings (or *sacra scriptura*) so be it they be not reputed the Canon of Faith: and this saith he we willingly both yield and teach.

5. *Conf. 4.* And it is in this Case especially to be considered, that in our Church no *Apocryphal Chapter* is appointed for any *Lords Day* throughout the Year: nor is any directed for any *Holy-day*,  
but

but only out of *Wisdom* and *Ecclesiasticus*, which are Books of great esteem with all those who have well considered them. And also upon those Week-days when some Apocryphal Chapters are read, there are always other Canonical Scriptures read likewise: whereas they who do oppose Conformity (so far as we may take the *Directory* for their rule) did never appoint or direct any Scriptures, to be ordinarily and publicly read upon any of these week days; but ordered that *where the reading on either Testament endeth on one Lords day, it should begin on the next.* Wherefore it is to be well noted and observed, that our Church doth not herein differ from the dissenters, as if they did require the Canonical Scriptures to be more frequently read in publick than our *Kalendar* appointeth, but our *Kalendar* requireth the Holy Scriptures to be much more frequently read in publick, (almost *six Chapters for one besides the Epistles and Gospels*) than the *Directory* did; and besides them these Apocryphal Lessons for profitable instruction.

*Directory  
of reading  
the holy  
Script.*

6. But if any persons shall decry in the general, the hearing any thing in the Church, besides the *holy Scriptures of immediate infallible inspiration*, this would either from unadvisedness or from what

is worse, reject and disown, to the great disadvantage of Religion, the use of Sermons, Exhortations, and Catechism. Nor is it any sufficient cause to condemn the reading Apocryphal Chapters, because they are read as one of *the Lessons*: For our Church manifestly declareth these Lessons not to be Canonical Scripture; nor can any command of God be produced, which either directly or by consequence, requireth that in every daily Assembly of *Christians*, there must be two Lessons read out of the Canonical Scripture, or that none may be taken out of any other approved Book. And it is manifest that the censuring this practice condemneth divers, if not all the *ancient Churches*, before the decaying and degeneracy of the Christian Profession. For though it be admitted that the *Laodicean Council* did appoint that none but the Canonical Books should be read in the Church, and that *Baruch* and the *Epistle of Jeremy* there mentioned are intended for parts of the Prophecy of *Jeremy*, yet long before that did even the Greek Church read *the Epistles of Clements*, &c. above mentioned and the Book of *Hermas*. And it is not to be wondered that there should be different practices observed in the Church, in matters of order and liberty. 7. *Cons.*

V. Bishop  
Durham's  
Schol. Hist.  
of Can. of  
Scrip. Sect.  
60.

7. *Conf. 5.* Whereas this Church is the more blamed, for *using* some Apocryphal Chapters, while some others acknowledged to be Canonical Scripture, are not appointed to be read by the *Kalendar* (which are mostly either some Prophecies hard to be understood, or matters of Genealogy or Jewish Observations, or some Histories for the most part expressed in other Scriptures appointed to be read) it must be considered, that even hence it is evident that the *Kalendar* was never intended to be a *Determination, or Declaration* of what is *Canonical Scripture*, and of certain divine authority, but only a direction for useful and profitable reading. Nor was it the Custom of the ancient Christian Church, that the Canon of the Scripture should be described by what was publickly read: the rule of the *Laodicean Council* which cometh nearest thereto, did not direct the Revelation to be read. The ancient Jews who divided the Old Testament into the Law, the Prophets, and the *Hagiographa*; did for a long time only read the *Law* in the Synagogues, after which only a *Section of the Prophets* was added: but that the *Hagiographa* (which included all the Books from the beginning of the Chronicles to the end of the Canti-

*Conc. Laod.*  
c. 60.

*Bux. Syn.*  
*Jud. c. 11.*  
*Salian An-*  
*nal. Eccl.*  
*A. M.*  
3447. n.  
16.

*Hor. Heb.  
in Joh. 4.  
15.*

cles, besides *Ruth, Lamentations*, and *Daniel*) were not read in the Jewish Synagogues, hath been observed from the *Talmudists*: and this is agreeable to divers passages of the New Testament. *Luk. 4. 16. Act. 13. 15, 27. Act. 15. 21.* Yet Christ and his Apostles blamed not the Jews but joined with them in this service.

2. *Conf. 6.* That which is objected from the *matter of these Apocryphal Chapters*, which are appointed to be read, is not sufficient either to prove them hurtful or not useful, as will appear from the following Section.

## SECT. VI.

*The Objections from the matter of the Apocrypha discussed.*

1. Among the particular Objections from the matter of these Books.

*Prod. in  
Dan. &  
Com. in  
Dan. 13.  
& 14.*

Obj. 1. *Judith, Susanna, Bel and the Dragon* are thought to be fabulous, because no certain time can be easily fixed for *Judith, S. Hierome calleth the other Susannæ Belis & Draconis fabulas*, and *Josephus maketh no mention of them.* But first, if these Books should be admitted to be *paraboli- cal discourses*, to express the great opposition of many wicked men against God,

God, and his Worship, the Vanity and Folly of their Pride and evil designs, and the mighty protection that God can give to his people by his Almighty Power, they might still be *allowed* to be of very considerable use. The frequent use of Parabolical Instructions among the Jews, is both manifest from their Talmudical Writers, and allowed by the practice of our Saviour. And besides this, they had another Custom of *Cloathing real Histories* under different names which expressed a resemblance of the things intended: whence the *Targum* mentioning the expedition against *Antiochus*, speaketh of him under the name of *Alexander*, and the Prophet speaketh to the Jews under the stile of *the Rulers of Sodom and the Elders of Gomorrha*. *Targ. in Cant. c. 6. v. 7, 8.*

2. And secondly the Objection is not sufficient to disprove the *Historical truth* of these Books, if we consider, 1. That the fixed time of the life of *Job*, and the time to which divers Prophecies refer is not easily determined, which yet is no good argument against the truth of either: as it is a bad argument against the credit of ancient History, either of our own or other Nations, that it is hard to fix the scituation of divers *ancient places*, mentioned by names now *unknown*.

2. That both *Josephus* and other Historians, do make no mention of divers considerable things, which were certainly true, as for *Josephus*, some of the Prophets, and the matter of divers Canonical Books, and some remarkable Histories, as particularly all that referred to the framing the *Golden Calf* are omitted by him. 3. That the ancient Christians who had the use of divers ancient *Jewish Writers*, and other History now lost, and had thereby greater opportunity of searching into the Historical truth of these things, did esteem them to be true Relations. *Bel and the Dragon* is cited as a true Narration, containing an example for Martyrdom, and an instance of the sureness of Gods provision for them that trust in him, by *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *S. Cyprian* and *Gr. Nazianzen* and divers others. And *Origen* particularly undertook the defence of the truth of the *History of Susanna* in answer to the Letter of *Africanus* which containeth the sum of all the Objections against it, which were fully and manifestly satisfied by *Origen*, saith *Eusebius*. *S. Hierome* also wrote a Comment upon *Susanna* and upon *Bel*, and declareth *Origen* to have written upon the same. And *S. Hierome* calling these *fabulæ*, useth that

V. Lit. Afri-  
can. in Crit.  
Sacr. Tom.  
3. p. 46,  
47.

Eus. Hist.  
Eccl. l. 6.  
c. 22.

that word here as he doth elsewhere (*V. Epist. ad Castrutium*) for true Narrations which we also sometimes call *stories*; and these very things he particularly acknowledged for truths. *Apol. 2. ad Ruff. & Proleg. in Habbacuc. ad Chromatium.* And *Judith* is propounded as a true Narration and example of love to her people or courage, by *Hierome, Origen, Tertullian, Clemens Alexandrinus*, and even by *Clem. Ep. ad Corinth. p. 70.* *Clem. Ep. ad Corinth. p. 70.* in that his undoubted Epistle to the *Corinthians*. And these testimonies are the more considerable, because several of these Writers, and particularly *Tertullian, Clemens Alexandrinus, Origen and Hierome*, were men of great knowledge in all ancient learning. Wherefore there is very considerable evidence that these relations are true Histories, though it would be inconsiderable matter of Objection, if they were acknowledged to be only *Parables*.

3. *Obj. 2. Judith approveth the fact of Simeon against the Sichemites, by desiring the like assistance from God. Ch. 9. and spake things untrue, Ch. 10. v. 12, 13, 14. and Ch. 11. and yet she was commended highly, and blessed by Joacim and the Elders. Ans.* Both in these Books and even in the Canonical Scriptures, we must distinguish between things *Historically* rela-



ted, which are many times evil ; and the matters of precept and command which are always good. The main design of this Book of *Judith*, being to shew Gods wonderful Providence in preserving his Church ; divers things are mentioned in the carriage of *Judith*, which are neither to be allowed in her , nor imitated by us. And in the Canonical Scriptures we read of good men uttering expressions in Prayer , which were unadvised and blameable ; such were *Elijahs intercession against Israel*, and both his and *Jonahs* passionate desire of Death. We also read of *Jacob* by false speeches procuring his Fathers blessing, which were allowed by *Rebecca* ; and of the contrivance of *Jacobs* other Sons against *Joseph*, with their lying devices to palliate their own sin, and of the like wiles which *Jehu* used to destroy the Worshippers of *Baal* ; and in some things both *Jehu* and *Judith* deserved commendation, but in other things their practices (as the other now mentioned and divers more) are not examples for our imitation, but rather warnings to us to take heed of the like miscarriages.

4. *Obj. 3.* From *Tobit* there are divers things objected. (Of what is said against any thing contained in the fifth Chapter, which is purposely left out of our Calendar,

dar, I shall take no notice.) But *Ch. 6. 9, 10.* *The using the heart and liver of a Fish is declared (as from an Angel) to be a Cure for one vexed with an evil spirit, and the Call thereof to be a remedy for the whiteness of the eyes.* Concerning which place two ways of interpretation are propounded by *Drusius*: the one that these words concern a *Disease* or distemper of body, occasioned by the operation or influence of an evil spirit, which yet may be healed by natural remedies, which the Angel did direct; and he sheweth that some parts of fishes are reputed to have medicinal vertue; and it is ordinarily acknowledged that some distempers curable by Medicine may be promoted by evil spirits. But the other which I chiefly embrace is to this purpose, that it is no ways improbable, that God who more frequently manifested himself by *Angels* before the coming of Christ, should by the Ministry of one of them, vouchsafe an extraordinary help and cure, to one who religiously served him, though by the use of means otherwise inconsiderable, that his mercy and mighty power should be manifested, by the effecting such a Cure. By washing in *Jordan*, according to the Prophets direction, the Leprosie of *Naaman* was miraculously

*Drusius*  
*Job.*

miraculously cleansed; by washing in *Siloam* at our Saviours command, the blind man obtained a wonderful Cure. So small a thing as *Moses his rod* ordered by Gods power, was an instrument of working divers miracles, and by *Elijah's Mantle* smiting the Waters, they were twice divided. 2. *Kin.* 2. 8, 14. and in *Egypt* at the sprinkling of blood the destroying Angel passed over. Now can any man think it either impossible, or altogether incredible, that God should produce great effects by small appearances, at the *direction of an Angel*, who had oft done the like at the *direction of a Prophet*. And this direction of the Angel is manifestly designed, for a particular preservation to *Tobit*, and a Cure to his Father, and the following Chapters declare the effect of both: nor ought it to be doubted, but that our great and eternal God hath done many *great things*, besides what was thought necessary to be expressed in the Canonical Scriptures.

5. *Obj.* 4. In the sixth, seventh, and ninth Chapters of *Tobit*, the Angel who is said to Accompany him, is spoken to under the name of *Azarias* (*viz.* the Son of *Ananias*) and seemeth to owne that name, whereas it could not be true that the Angel was this *Azarias*. But here it must be

be considered, that it is the usual practice even of the Holy Scriptures, to call Angels by the name of such as they represent or resemble. The two Angels that came to *Sodom* in the appearance of men, are called **אֲנָשִׁים** *men* Gen. 19. 12. The Angel that appeared to *Manoah's Wife*, being asked if he was **אִישׁ** *the man* who appeared to the Woman declared that he was. *Jud.* 13. 11. the Angel in the Sepulchre, who gave tidings of the resurrection of Christ, is called *viduus* a young man *Mar.* 16. 5. and the two Angels who appeared at the Ascension of our Lord, are called by *S. Luke* **ἄνδρες** *men in white apparel*, *Act.* 1. 10. Now it is not agreeable to religious piety, to condemn such ways of expression as evil and sinful, which are allowed in the holy word of God; nor is it unseemly for an *holy Angel*, to owne that manner of expression, which the holy Spirit himself useth. And besides this, that which is hinted by *Estius* *Estius in loc. diffie. Scrip. in Tob.* may well be admitted, that the name of *Azarias the son of Ananias*, might be taken by the Angel upon himself, to express by the signification of these names, what was the business he came to effect. (*Azarias* signifying the help of God, and *Ananias* the grace and favour of God) that by the Angel the *help of God* was vouchsafed,

*V. Ambr. de  
Abr. Patr.  
l. 1. c. 6.  
Druſ. in  
Gen. 18. 3.  
V. Gen. 18.  
2. 16. 22.*

vouchsafed, which is the effect of the favour of God

6 Obj. 5. The last Objection from *Tobit* and the most considerable is, *Tob. 12. 15.* Where the Angel is reported to say, *I am Raphael one of the seven holy Angels, which present the Prayers of the Saints, and go in and out before the glory of the holy one.* For the clearing of this place; touching the Phrase of the *seven holy Angels*, (which yet is neither in *Munsters* Hebrew Copy of *Tobit*, nor in the Syriack) it may be taken for an indefinite number as the like Phrase is used, *Mat.*

*Mede Disc.*  
*on Zech. 4.*  
*10.*

12. 45. And Mr. *Mede's* Notion is known, who asserteth it as an evident truth in his judgment, (and for which he giveth considerable proof) that there are only *seven principal Angels* or *Arch-Angels*, to which these words refer. But whether these words be understood definitely for seven only, or indefinitely for an uncertain number, we have the like expression in the Canonical Scripture, *Zec. 4. 10. Rev. 5. 6.*

7. What is here said concerning *Angels presenting the Prayers of the Saints*, this being a point of truth or matter of belief, may not be received (according to the judgment both of the ancient Church and our present Church) upon the authority

thority of an Apocryphal Book, further than it is grounded upon the evidence of the Canonical Scripture, and in such a sense only as is agreeable to the Doctrine of those holy Scriptures. Indeed if these words be acknowledged to be *the words of an holy Angel*, as they are related in this Book according to some versions, then must they be as certainly true, as if they had been spoken by a Prophet or Apostle. But admitting that an holy Angel did converse with Tobit, yet might his words be either misapprehended, or in this passage misrepresented. And that they are so may be hence with some probability conjectured, because in this place Tob. 12. 15. there is no mention of Angels presenting the Prayers of the Saints, either in the Hebrew Copy of Munster, or Fagius, or in the Syriack Version, or in the Latin which S. Hierome translated out of the Chaldee, but it is only expressed in the Greek, which our Translation followeth; and this very place was above 1400. Years ago thrice cited by Cyprian, without this clause on this manner, *Ego sum Raphael unus ex septem Angelis Sanctis, qui adistimus & conversamur ante claritatem Dei.* Indeed in the twelfth Verse, both according to the Greek, the Hebrew, and the Latin, the Angel spake of his

Cyp. de  
Orat. Do-  
min. & de  
Mortalita-  
te Adv.  
Jud. l. i.  
n. 20.

his bringing the remembrance of their Prayers before the holy one, but even there the *Syriack* mentioneth no such thing.

8. But because these words are in our version; and taken in a *restrained sense* have been ordinarily admitted as a truth, by divers ancient Christian Writers, I shall give a double account, in what sense these words may be taken agreeably to the *Canonical Scriptures*, and the anciently received Doctrine in the Christian Church, who owned not the Angels as Mediators, nor did allow that Prayers should be put up to Angels. 1. They judged that the holy Angels who are frequently present with us, *do join in our Religious worship and Prayers to God*; and as all who join in Prayers do present those Prayers to God, so particularly do the holy Angels, who enjoy a nearer Communion with God then we have yet at-

Cont. Celj.

L. 5. p. 273.

6. 238.

Lib. 8. p.

401.

P. 410.

V. D. Ham-

mond An-

not. in 1.

Cor. 11. 10.

tained. So *Origen* who expressly declareth *against praying to Angels*, or to any who do themselves supplicate, addeth afterward that the Christians particular Angel, *ἡ δὲ ἀναστήσει συνδύναμος* presenteth the Prayers joining in them; and in another place of the same Book, saith, *that many myriads of Angels ἡ δὲ συνδύναμος τῷ θεῷ συνδύναμις* do join in Prayer with them who pray

pray to God. And as holiness disposeth an Angel to be ever ready to join in glorifying God, so love maketh them ready to desire our good, since there is joy in the presence of the Angels of God over one sinner that repenteth. And S. John in his Vision of the Churches worship declareth the *holy Angels about the Throne to join in their Amen thereto.* Rev. 7. 10, 11, 12.

9, 12. That the *holy Angels* being Gods Messengers as their name imports, are both *Ministers of conveying much good to us from God*, which divine Providence could bestow without their Ministry, and of *representing our state and desires to God* as his Servants and our friends, which are fully and immediately manifest to God who is Omniscient. And this may be performed partly as they are testifiers and witnesses of our actions, with desire of our good, and such S. Aug. judgeth them certainly to be, and S. Paul giveth Timothy a charge *before the elect Angels*, 1. Tim. 5. 21. and speaketh of their presence in the Church, 1. Cor. 11. 10. and if Satan be the accuser of the brethren before God, Rev. 12. 10. the holy Angels may well be thought truly to represent what is good: and partly as they are *ministring Spirits* attending on God  
and

*Ad fr. in  
Erem.  
Serm. 68.*



and desiring our good, they declare our Prayers not as Mediators but as Ministers, *non quia Deum doceant* (as S. Aug. expresseth) *sed quia voluntatem ejus super his consulunt*, desiring to know what commands God will give them to Minister for our good according to our Petitions. This sense is oft expresse'd by S. *Augustin*, and in the Book under his name *De diligendo Deo*, and seemeth well to agree with the expressions of others of the ancient Fathers, and with the notion of the ancient Jews as it is mentioned by *Philo*: and thus much seemeth to be enclued in these words of the New-Testament, Heb. 1. 14. *Are they not all ministring spirits, sent forth to minister for them who shall be Heirs of Salvation*, and Mat. 18. 10. *Take heed that you despise not one of these little ones, for I say unto you that their Angels do always behold the face of my Father which is in Heaven*. And this notion expresseth an honourable ministration of the holy Angels, which hath respect to the Church of God, but doth not allow them (as S. Aug. would not) to be accounted Mediators, nor to receive Religious worship from us; but to be honoured by us *Charitate non servitute*, by an high degree of respectful love, but not by Religious service and subjection.

10. As

Ep. 120.  
c. 22.  
Ep. 121.  
c. 9.

Phil. de  
Plant. Na.  
Cy de Gi-  
gantibus.

De Cu.  
Dei l. 9.  
c. 15.

1 De Ver.  
Relig. c.  
55.

10. As to that passage of *Ecclus.* 46.  
22. Which mentioneth *Samuel* prophesying after his death, it is sufficient here to observe, ~~that~~ that that part of that Chapter is by our Kalendar directed to be omitted. And from all this it may appear, that nothing is in our service appointed to be read out of the *Apocrypha*, which being rightly understood is any way hurtful, or of ill influence upon practice. Yet it is to be further noted, that he who shall acknowledge that there is much good contained, and no evil or sin advised in any of the Apocryphal Books, is still far from admitting them to be *equal to the Canonical Scriptures*. For though there may be divers Books free from *actual error*; yet it is the Prerogative of the holy Scriptures alone, to be *immediately indited* by that holy Spirit who can *never err*, and to be tendered of God and received of his Church, as the perpetual and infallible *rule*, to manifest the will of God and the Doctrines of Faith.

## SECT. VII.

*Considerations about that Translation of the Psalms used in the Liturgy.*

1. The next thing to be treated of is the use of the *Psalms*, according to the version in the *Common-Prayer-Book*, concerning which, *Consid.* 1. The use of this Translation doth not require us to judge it the *best English Translation*. For as formerly the sentences out of the *Psalms*, before Morning Prayer and at the Communion, were expressed according to another ancient and distinct translation, so both the *Epistles and Gospels*, and the sentences out of the *Psalms* at the beginning of Morning and Evening Prayer, are now altered according to our *last allowed English Translation*, which alteration seemeth to prefer that Translation as the best.

2. *Conf.* 2. The Translation of the *Psalms* used in our Liturgy, is from the *Hebrew*, to which it generally agreeth, sometimes using the liberty of a *paraphrastical stile*. And the *Hebrew* being the Original is doubtless more pure than any Translation which differeth from it. And though the *Septuagint* in the Book  
of

of Psalms (which of all other hath been of most frequent publick use in the Christian Church) doth vary less from the Hebrew, than in any other *Poetical Book* of holy Scripture, yet a Catalogue may be given of at least *an hundred and fifty places*, wherein the *Septuagint* differeth from the Hebrew (not in any Christian Doctrine, but in the manner of expressing the sense of those Texts) in all which the *version in the Liturgy* accordeth with the Hebrew, and dissenteth from the *Septuagint*. Indeed in some phrases and clauses our version followeth the *Septuagint*, where the matter is unblameable: and three *entire verses* which are not in the *Hebrew, Chaldee, or Syriack*, are in the fourteenth Psalm added in this English Version, according to the ordinary Copies of the 70, and of many (but as *Grotius* intimateth not all) of the *Æthiopick, Vulgar Latin and Arabick*, and which are not in the Greek *Manuscript from Alexandria*: but these Verses being the same with what is cited by the Apostle out of the Old Testament, *Rom. 3. 12, 13, -- 18.* cannot be disallowed as to the matter of them; and the Psalms in the Liturgy being chiefly used as *Hymns of praise*, or our words of blessing God (agreeably to the practice of

*Grot. in  
Ps. 14.*

the Jewish and ancient Christian Church) may well admit in that use of such a variation from the *Hebrew Text*.

3. If we observe the practice of the ancient Christian Churches, we shall find, that the *Greek Church* publickly used the Psalms according to the *Septuagint*, and the *Latin*, *Arabian*, and *Æthiopick* Churches, had their Psalms of publick use translated from the *Septuagint*, or with a little tincture from *Lucian* the Martyr, wherein they also followed some evident corruptions of the Greek Copies, as the *Arabick* in admitting *ὁῖον* Ps. 17. 14. the *Æthiopick* in reading *παλαιάς* for *παλαιάς* Ps. 39. 5. and the *Vulgar* in translating *ἐν ἰλίου* instead of *ἐν ἰλιδίῳ*. The *Syriack Version* was translated out of the Hebrew, but hath suffered some alterations by being revised according to the *Septuagint*, from whence among other things it received its frequent use of *Διδάγμα*; but this Version hath many imperfections, as chiefly its leaving out sometimes a whole verse, as in Ps. 34. 9. and sometimes some part thereof as Ps. 58. 9. The result of this consideration is this, that the Psalms publickly used in the Church of England, are more fully agreeing to the Original Hebrew, than any of those known Versions were, which were used

V P. Pi-  
theum de  
Latin Bib-  
lior. Inter-  
pret.

Pf. 92. 10.

used in the ancient Christian Churches; and he who thinketh that he may not lawfully *join or Minister* in the Church of *England*, because of our use of this version of the Psalms, might have discerned greater cause *in this very particular*, to have kept him at a greater distance from all the famous *ancient Christian Churches* in the World.

4. *Conf. 3.* The particular places most *blamed* in this Version of the Psalms, do afford no sufficient cause, when our superiours enjoin the use of this Translation, to withhold our *heartly consent* thereto. I shall instance in three places which are chiefly urged. 1. One is *Pf. 106. 30.* where this Translation readeth it, *then stood up Phinees and prayed: and so the Plague ceased.* But the Version in our Bibles rendreth it, *Then stood up Phinehas and executed judgment.* The word in the Hebrew is פלל the Verbs of which Root being most used in the form *Hithpabel*, do generally signifie *to pray*, and in this form of *Pihel* they are rarely used, and do sometimes signifie *judging* or *the judge interposing* between men and men to end their strife. But in this place the *Chaldee Paraphrast*, and the *Syriack Interpreter* (who both of them translated from the Hebrew and well understood it)

Buxt. Conc.  
Hebr. in  
57D.

render it *Phinees stood up and prayed.*

And *Buxtorf* in his Hebrew Concordances citeth this verse twice under the different significations of the same root, once as expressing *Phinees praying*, and afterwards as expressing him *executing judgment.*

5. If we compare this place with the History to which it relateth, Num. 25. we there find the Congregation of *Israel*, and *Phinehas the Son of Eleazar the Priest*, in a deep humiliation weeping before the *Tabernacle of the Congregation.* v. 6. Which solemn weeping was no doubt accompanied with the Prayers of the Priest, as was directed and commanded in a like case, Joel 2. 17. *Let the Priests, the Ministers of the Lord weep between the Porch and the Altar, and let them say spare thy people, &c.* and in its own nature Religious weeping doth enclude Confession and Prayer. Then we find *Phinehas* v. 7, 8. *slaying Zimri and Cozbi* in their Adultery, which was *his executing judgment* according to the particular commandment given, v. 5. and this was an act of his zeal, which accompanying his Humiliation, Prayer, and Confession, did render them more acceptable also: and besides this, very probably *Phinehas* either offered incense, (as *Aaron* did  
to

to *make atonement* in the like Case of the Plague, Num. 16. 46, 47.) or *Sacrifice*, because v. 13. he is said to *have made an atonement* (which is a Priestly action) *for the Children of Israel*: and that all such Offerings and Sacrifices did enclude Prayer, hath been above in some part observed. And by *Phinehas* his zeal (which might well be expressed in all these things, and chiefly in his slaying *Zimri* and *Cozbi*) and by his *executing judgment*, and *making atonement*, the wrath of God was turned away from *Israel*, Num. 25. 8, 11, 13. Now the *Septuagint* in this place of the Psalms use the same word *ἐξῆλθοσσι*, which they used Num. 25. 13. for *Phinehas making the atonement*, as if the Psalmist had special reference thereunto. And indeed all *Phinehas* his acting whereby *he interposed* between God and the *Israelites* to stop his wrath, may well be intended and encluded in this word *עָשָׂה* in this Psalm: and therefore as it is well translated *he executed judgment*, so it is not blameably rendred, *he prayed* neither of these being the whole, and both of them being parts of what *Phinehas* did in *interposing*. And I suppose all Christians will acknowledge, that *devout Prayer* with reference to the *atonement*, accompanied with true *repentance*



*tance and real reformation*, is a very effectual means to *appease* the displeasure of God; and it is certain, that together with true repentance the *Prayer of the Priest* in a solemn Assembly was directed, under a promise of obtaining the favour and pity of God, *Joel. 2. 17, 18.*

6. Another place is *Pf. 58. 8.* which this Version in the Liturgy rendreth, Or ever your Pots be made hot with Thorns, so let indignation vex him even as a thing that is raw: and this by the Non-Conformists in King *James* his time was censured for *a translation senseless and absurd.* They who have better considered the Original in this place, acknowledge it a difficulty to clear the manner of its expression: our last and best English Translation expresseth it thus, *He shall take them away as in a Whirlwind both living and in his wrath:* which yet doth not clear all the difficulty in the expression of the Original. It is manifest from the context, that this verse encludeth a resemblance of the *speediness of Gods judgments* coming down upon the wicked; which according to this Version in the Liturgy, shall be as the snatching of flesh which is yet raw, out of the Pot set on a fire of Thorns, which is torn in pieces and

and devoured greedily in a time of famine, even before it hath felt the heat of the fire: and this explication and manner of resolving the words and phrases of the *Hebrew*, is owned by *Vatablus*, and divers good expositors; and this general sense of them relating to the swift destruction of the ungodly, is the *undoubtedly true meaning* and intent of this place; but as to the manner of the explication and unfolding of the Original phrases, among the very great variety of conjectures, it is hard to say which is to be *preferred before all the rest*. But this translation is so far from being (as it hath been charged) *senseless and absurd*, that it is certainly agreeing to the *true sense, intent and design of the Psalmist*.

7. But no place is more insisted on, than *Psal. 105. 28.* where the Psalmist speaking of Gods wonderful works against *Egypt*, saith *וַיִּמְדּוּ אֶת מִצְרָיִם* (according to our last English Version and divers others) *they rebelled not against his word*; that is, either *Moses and Aaron*, or the *Israelites*; or as *Junius and Tremellius* understand it, his signs rebelled not against his word. But the Version in our Liturgy, agreeably to the greatest number of *Latin Copies* in *S. Augustins* time, and *Aug. in Ps.* to the *Septuagint, the Arabick and Æthio-* 104  
pick,

*pick*, and to the last Greek Version in the *Oſtopta*, and alſo to the *Syriack*, expreſſeth it, *they were not obedient unto his word*, underſtanding this Verſe to aim at the *Egyptians* (of whom the *Pſalmiſt* was ſpeaking) continuing diſobedient under the mighty ſigns and works of God; which ſenſe containeth an *evident truth*, and very ſuitable to the *Hiſtory*, and clearly reconcileable to the *Hebrew*, if *אין* be admitted to include an interrogation as the ſame word doth. *Ex.* 8. 26. and as divers other like phraſes are conceived to do, as our *Learned Fuller* hath obſerved. And theſe words, *and did they not rebel againſt his word?* are of the ſame import with theſe, *they were not obedient to his word*.

*Miſcel. l.*  
3: c. 10,

8. And they who are verſed in the variety of *Translations* do well know, that ſeveral particular expreſſions of *Scripture*, upon different accounts are by ſome rendred in the *negative*, and by others in the *affirmative*, and yet both of them are conſiſtent with the *Principles of Religion*; and neither of thoſe *Translations* can thence be condemned as hurtful or uſeleſs. For inſtance, we with almoſt all other *Versions*, read *2. Kin.* 8. 10. *thou maiſt certainly recover*, but *Junius* in his latter Editions, altering the ſenſe of his  
his

his former, *Non omnino revalesces.* Where we, *Gen. 2. 5, 6.* with most other Versions express, there was not a man to till the ground. *But there went up a mist from the Earth.* Junius and Tremellius agreeing with the Arabick Version (which in the *Pentateuch* is translated from the Hebrew) render it, there was not a man to till the ground: *nor a mist that went up out of the earth.* Yet here is no difference about any matter of Doctrine, or rule of life, but only about the time of the first mist, into which no man hath so clear a sight, as to see further than the light of this Text will discover. Divers other instances may be observed, such as in the Syriack translation reading. *Pf. 7. 11. God is not angry every day;* to which the Greek agreeth; and in the Syriack, and Arabick, which in the Historical Books translateth from the Syriack expressing. *2. Kin. 18. 27. That they may not eat their own dung,* (which sense is well allowed by a learned man of our own Nation); and in the *Septuagint* with the vulgar Arabick and Æthiopick who are guided by it, rendring *Pf. 35. 20. They spake peace to me;* and also in the Samaritan translating, *Gen. 41. 16. God will not give answer without me.* The difference of divers translations may

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Mr. Thorn.  
Epil. l. 1.  
c. 32.

be noted in such places as these, *Num.* 11. 25. where some have, *They did not cease*, and others, *They did not proceed*; and in *Job* 34. 30. *Dent.* 20. 19. and *Dent.* 21. 12. Where some read, *She shall pare or cut off her nails*, others; *She shall nourish her nails or suffer them to grow*; and our last English Translation doth in the Text embrace the former, and in the margent the latter; but it would be a great folly thence to conclude that that Translation of the Bible is either *useless or hurtful*. See the like, 2. *Kin.* 19. 25. *Pf.* 121. 11. Yet the various ways of rendring some particular expressions of Scripture, where it may be difficult to *determine* that *sense* which must *exclude* all other, is very far from acknowledging the sense of Scriptures uncertain, in matters of Faith and Christian life; which are frequently and manifestly therein *expressed*; and to which the general consent of the purest times of Christianity (and in matters of life the very principles of Reason and Conscience) do agree. All that can be hence concluded, is, that there is sufficient matter in divers passages of Scripture, for the *exercise* of the learnedest Criticks and greatest Students, as there is abundant *plainness of instruction* in the most

most necessary things for the meanest capacities.

# SECT. VIII.

## Of Holy days, or Festival days.

1. These days are acknowledged to have no particular *divine* institution, but have been allowed and appointed by the Church of God, and are established by the civil Sanctions of our laws. The end of their appointment is, for the promoting the service of God and Religious exercises, as is at large expressed in that Statute, by which they were particularly confirmed, and in the Queens Injunctions, and in the Book of Canons; which requireth them to be employed in hearing Gods word read and taught, in private and publick Prayers, in acknowledging our offences to God, and amendment of the same, in being reconciled to our neighbours where there hath been displeasure, in oft receiving the Communion, in visiting the poor and sick persons, and using all sober and godly conversation. If such fruits of Christian Piety were more plentifully and abundantly brought forth, they would by their pleasant sweetness both recommend themselves, and those times and seasons,

seasons, the good use of which, more especially contributed to their ripeness and maturity.

2. Now these Duties being the *principal business* of the Christian life, it must either be asserted that no particular time may be peculiarly set apart thereto, unless it can be proved that God hath particularly instituted that time, which is an evil Principle whereby men would be taught to *reject* daily *Christian exercises*, and to live in disobedience to Gods commands, and in much impiety and irreligion: or else it must be granted (which is truth) that God having commanded these Duties, doth both *allow and expect*, that fit and seasonable times in the whole course of life, be allotted to the practice thereof; whence some *portions of every day*, and some *especial days*, may be profitably and advantageously employed, in these Religious exercises. And such times may allowably be called *Holy hours and days*, from the holy actions of Gods Service and Religion, for which they are reserved, and to which they are appointed. For that is properly holy which is *set apart to God*; and also according to *Cl. Alexandrinus* *μαζ χείρ Θεός ἐν ᾧ τὸν θεὸν θεὸν ὁμιλοῖται* λαμβανόμεν all that is a holy time in which we receive the knowledge of God: but the

as I understand not  
unless God commands  
cannot be proved to  
be his commands

2. Kin. 12.

18.

Clem.

Alex.

Strom. l. 2.

the use of the word *Holiday* is no more but the ancient *English* and *Saxon* word for Church-festivals.

3. But whereas many persons *misp*end these days in vanity and intemperance, which by the direction of the Church and the prescription of the Law, ought to be (and by others are) *used piously and devoutly*: these mens miscarriage condemneth their *abuse*, but not the *appointment* of these times to other good ends and purposes. The Jews in *Isaiahs* time, abused their fasting days in hypocrisie and to wicked ends, *fasting for strife and envy, and to smite with the fist of wickedness*, *Isa.* 58. 4. and yet the appointing *fasting days* to a better end, was not only allowed at other times, but even in his time also in *Isa.* 22. 12. Indeed the corruptions of many men are prone to make a bad improvement of the best things; The *three solemn Feasts* of the Jews, in *Tras. Kid.* which all their Males must appear before *dush.* the Lord, were through their abuse of them acknowledged by their own *Talmud* to be become *קבא דשחא* the *Ulcer of the year*. The *Feasts of Purim* were religiously appointed, though amongst the debauched Spirits of the Jews they were turned into meer *Baccanalia* or voluptuousness and vanity. And the want of care in many

*Buxtorf.  
Lex Rab.  
in פסח.*



Hom. of  
time and  
place of  
Prayer.  
Part. I.

many persons of the Service of God upon the Lords days, hath administred just cause for that great complaint in our Homilies, *That God is greatly dishonoured, and the Devil served upon that day.* And in my apprehension it is not improbable, that the *opposition* maintained against the observing these Holidays, may have this forcible influence upon many, who are easily *withheld* from good, but hardly *perswaded* to it, to make them the more neglectful therein of *Religious exercises.*

4. It was the practice of the *Jewish Church*, and was in many instances allowed by the holy Scriptures, to *set apart voluntarily* some days for Religious Service, which God had not particularly enjoined. I might mention their *usual Fasts* of the first-born before the Passover, and their *Fasts* after the days of unleavened bread, and after *Pentecost*. The annual Fasts for many years of the *fourth, fifth, seventh, and tenth months* are mentioned by the Prophet *Zechariah* (*Zech. 8. 19.*). We read also of a particular *Fast* proclaimed by *Jehosaphat*, *2 Chron. 20. 3.* and of another in *Josiahs* time, *Jer. 36. 9.* and another commanded by *Ezra*, *Ezr. 8. 21.* and of a *three days Fast* appointed by *Esther*, which the Chaldee Paraphrast with some probability observeth, to be kept

kept *within the days of unleavened bread.* -

See *Esth.* 3. 12. with *Chap.* 4. 8, 16. *Chal. par  
in Esth. 4.  
17.*

And it may be easily inferred, that if it be lawful to set *days apart* for humbling themselves before God with *fasting and prayer*, without any particular divine Commandment; it must needs also be lawful where there is sufficient occasion, to appoint the like for the Service of God, with *Religious praise and thanksgiving*, with joy and gladness of heart. - 11/3

5. They had also the *Feast of Purim* established by the Letters of *Mordecai*, *Esth.* 9. 21. when the *Jews* ordained and took upon themselves to do after this writing, *vers.* 27. after which *Esther* and *Mordecai* wrote with all authority to confirm these days of *Purim*, *vers.* 29. 31. and it is expressly declared, that the *Decree of Esther* confirmed these matters of *Purim*, *vers.* 32. The *Feast of Dedication* was appointed by *Judas Maccabeus* and his Brethren, and the Children of *Israel* *I Mac.* 4. 59. to be observed annually for eight days, in remembrance of the cleansing of the Temple from the profanations of *Antiochus*, and the restoring the liberty of the performing the Service of God therein; and at this Feast was our blessed Saviour himself present at the Temple, *Joh.* 10. 22, 23. And that the

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Feast

Feast of Dedication was that Feast appointed by *Judas Maccabeus* ( though some ancient Christian Writers did otherwise interpret it ) is proved by *Junius*, *Buxtorf*, but especially and very largely *De Syned.* and fully by Mr. *Selden*. Divers other  
*l. 3. c. 13.* Feasts are mentioned in the various Jew-  
*Seld. 7.* ish *Kalendars*, as may be seen in *Scaliger*,  
*Ec.* and in that *Kalendar* exhibited by Mr.  
*Ibid. Seld.* *Selden*, which I shall not insist upon. Yet  
12. it may be considered, that *Scaliger* divideth the Jewish Feasts into the *Legalia* or Feasts appointed by Gods Law, and *Politica* or such as were established by their own consent ; and that those of this last sort, were some of them appointed *before the time of Esdras*, and some *after*, of both which he undertaketh to give particular instances : and it is thought by Mr. *Thorn-*  
*Temp. l. 7.* *dike*, that the Feast of the *Wood-offering*,  
*Of Religi-* expressed in the Jewish *Kalendars*, is refer-  
*ous Assem-* red unto in *Neb. 10. 34.* and *Chap. 13. 31.*  
*blies, c. 8.* both which places speak of the *Wood-offering at the time appointed*. But the instances above mentioned are sufficient to manifest, that it was lawful under the time of the Jewish Church, to appoint days of Religious Solemnity to be *annually observed*, though they were not enjoined by any divine Institution. Wherefore I forbear to insist upon the *seven days feast* which  
Solomon

Solomon kept before the Lord, immediately before the Feast of Tabernacles, 1 King. 8. 65. 2 Chron. 7. 9, 10. and of the seven days feast in the time of Hezekiah, added to the seven days of unleavened bread, 2 Chron. 30. 23. Now it seemeth very reasonable, that Christians whose mercies from God are greater than the Jewish Church enjoyed, should also make use both of weekly and other set times for the Service of God, it being prophesied of the Gentile Church under the Gospel, Isa. 66. 23, That from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord.

6. After the Coming of Christ, as the Disciples of John fasted oft, so our Lord declared that his Disciples should fast after his departure. This duty was afterwards practised by the Apostles, and enjoined to all Christians, 1 Cor. 7. 5. and was in part exercised in the stationary days of the ancient Christians, two days in the week. And besides other times, *Enf. Hist.* the time of our Lords passion, which *Eccl. l. 2. c. 17.* *Ense-* *bius* calleth τῶν τῶν σωτηρίας καὶ θανάτου τοῦ κυρίου, is evidently asserted by him, (though he misunderstand some words of Philo) to have been observed by the Christians in the days of Philo, and that is from the time of

*Advers.  
Pysic. c. 14.  
Cont. Cels.  
l. 8.*

our *Saviours* death ; and to the observation of the Passion time those words of *Tertullian* do manifestly refer, (notwithstanding the divers conjectures of learned men) where he declareth the Christians appointing *jejuniis Parasceven*, and what *Origen* writeth of their observing the *παρεσπονδαι* which probably includeth more than a single day.

*Tert. de  
Idol. c. 14.*

*Orig. Ibid.*

*In Appen-  
dice Igna-  
tiana.*

7. There is abundant testimony also of other solemn days of Religious joy besides the Lords days, to have been observed ; among which *Tertullian* mentioneth the whole *fifty days from Easter to Whitsontide*, with which he saith no Religious Solemnity of the *Gentiles* could compare ; and *Origen* undertaketh to justify the *Festivals of the Christian Church at Easter time and Whitsontide*, and such like (besides the Lords days) not to be contained under the Apostles censure upon the *Galatians*, for their observation of days and times. And before their time the observation of some *anniversary remembrance* of eminent Martyrs is expressed in the *Martyrium S. Ignatii*, published by Bishop *Usher* from ancient Manuscripts which he judgeth to have been written by *Philo, Gains*, and others, who were present at this Martyrdom, who write, *Manifestavimus vobis diem & tempus, ut secundum*

*secundum tempus martyrii congregati communicemus athletæ, — glorificantes in ipsius venerabili & sancta memoria Dominum nostrum Jesum Christum.* To the same purpose are the words of *Cyprian*, *Cyp. Ep. 34. Martyrum passiones & dies anniversaria a commemoratione celebramus*, and this is the sense also of *Tertullian* his *oblationes pro defunctis, pro natalitiis annua die facimus*; for both the Phrase and thing of these ancient oblations, did particularly intend an honourable *Memorial and Communion* with the person. And when *Eusebius* giveth an account of the change of the Empire under *Constantine*, from Heathenism to Christianity, he saith they then had great respect to the Lords day, and honoured the *days of the Martyrs*, and celebrated the *Festivals* received in the Church. And I suppose it needeth no proof, that the *Apostles and Evangelists* had the chief place among the *Christian Martyrs*, who were the principal Testifiers of Christ, and the particular days wherein a pious remembrance of them was celebrated to the glory of God, are frequently mentioned after the end of the third Century, and are expressed in *Constit. Apost. l. 8. c. 33.* And though the particular *Festivals* of the Apostles were, according to the practice of the Church

*De Cor.  
Mil. c. 3.*

*De Vit  
Const. l. 4.  
c. 23.*

in several parts of the World, celebrated at very different times, as may appear by comparing the practice of the *Western Church*, with the Constitution of *Alexius Comnenus*, which concerned the Eastern or Greek Church, and with the several *Arabick Kalendars*, two of which are exhibited by Mr. *Selden*, de *Synedr.* l. 3. c. 15. Yet in all these Churches (as also in the *Syriack*, as appeareth from the Rubricks for the Lessons on these days in the *Syriack Testament*; and also in the *Æthiopick* and *Egyptian Churches*, as

De Emend.  
Temp. l. 7.

appeareth from the *Computus Æthiopicus*, and *Computus Copticus* in *Scaliger*) they did not only allow and observe such days as lawful, but they appointed and owned them as conducing to the honour and advancement of Christianity, being piously and religiously used.

Rat. Disc.  
c. 3.

8. Amongst the Protestants the *Bohemian Church*, and those of the *Augustane Confession*, are very much agreeable to

Conf. Bob.  
c. 15.

Conf. Aug.  
c. 15.

Conf. Helv.  
c. 24.

us in the observation of Festivals; and their approbation of these days not only as lawful but as useful and requisite is contained in their publick Confessions: and the Church of *Switzerland* alloweth several such days with a *Maximopere approbamus*, and the Dutch Church observe the *Nativity of Christ*, and some other Festivals

stivals as appeareth from their Canons, ratified by the Synod of *Dort*. Indeed the Church of *Geneva* (and that of *Scotland* (which from 1560. till 1617. did herein follow it) did not admit of any of these days: but this was so little pleasing to *Calvin* the most eminent Minister of *Geneva*, that he writing concerning the day of our *Lords Nativity*, which was not there celebrated, saith, *Sancte testari* Calo Ep. Hallero, *possum, I can in a sacred manner protest, that this thing was transacted, when I neither knew of it, nor had any such desire;* and he further declared, that it was his endeavour that it might have been there observed. Wherefore the laying aside all these days was even in his eyes the defect and blemish; but not the perfection and beauty of that Church.

9. Besides all these arguments from authority, to prove the allowableness of *Festival days* for *Religious exercise*; it may be considered that if it be both lawful and good, when we have received some eminent mercy from God, to set some *hours* or some particular *day apart*, to praise and magnifie the goodness of God, there is the same or greater reason, to give allowance to the observation of these *stated Christian Festivals*. For I think no man can deny, that not only



the benefits flowing from the great actions of our Saviour; but even the advantages accruing to us from the *Apostles and Evangelists*, by their faithful preaching the Gospel of Christ, and giving testimony to his Doctrine, and continuing stedfast therein unto the death, is to us more valuable and advantageous than any temporal benefit whatsoever; because our enjoying the *knowledge of Christ* and being *Christians*, which is the fruit of the Apostles and Evangelists making known the Gospel to the World, is a greater privilege than any outward advantage in the World. And the benefit of *holy exercises*, and of being employed in glorifying God is so excellent, that the use of particular times appointed for that purpose, ought not to be rejected by pious men, though some men do abuse those means which they should improve.

10. But it is here objected, that the fourth Commandment saith, *six days shall thou work*, and S. Paul blameth the Galatians for observing days and times, and months and years. Concerning which places waving divers other things which might be answered. 1. Let the Objectors consider, whether themselves would be willing to admit this to be the sense of either

either of these Texts, That it is not lawful to set apart any day of the Week, either for praying, fasting, or for praise and thanksgiving: if this sense be allowed, they must then condemn not only the instances abovementioned both of Jewish and Christian practice, but they must also deny them that liberty, which the Prophet Joel commanded them to exercise Joel. 2. 15. *sanctify a Fast, call a solemn Assembly*, and thereby render Gods command of none effect: but if this sense of these Scriptures ought not to be admitted, then cannot the Religious observation of Festival days be thereby condemned. 2. These words, *six days shalt thou labour*, never were to the Jews a Precept of such an *unlimited* and *unbounded* sense, as to admit of no other use of any day, but in labour. Indeed sloth, idleness, and negligence were here condemned; and those days allowed and appointed for labour, in this *restrained* sense, or with this exception, *Unless some reasonable and accountable occasion require the contrary*. The reason of this restrained sense will appear necessary, because the solemn days of Gods appointment under the Jewish State, ought to be observed, even upon any of those six days, though they required *strict rest* as the

the day of atonement did : and because it was also lawful upon a providential occasion to employ a day in *voluntary mourning* for a sick or dead friend, 2. *Sam.* 3. 31, 33, 35. *Ch.* 12. 16, 17, or in rejoicing for the Circumcision of a Child, or such like cause : and it must be still acknowledged lawful for a Child, Servant or Subject, to employ a day upon the command of his Father, Master or Sovereign, *in attendance upon their persons* ; much more might the Jews keep a *Fast* or observe a *Feast* when *Ester* required, and signal providences directed them thereto. 3. The observing days and times condemned, *Gal.* 4. 10, concerneth wholly the *Jewish solemnities* as *S. Aug.* and *S. Hierome* observe, and the scope of the place demonstrateth ; the observing which is opposite to Christianity. Thus he who keepeth the *Jewish Sabbath* out of Conscience to the *Moisai- cal Law*, doth so far oppose Christianity, and return to Judaism, this being a shadow of good things to come, *Col.* 2. 16, 17, and is condemned by *S. Paul* ; but he who Christianly observeth the *Lords-day*, acteth for the *advancement of Christianity*, and the honour of Christ ; and is not in this place blamed by the Apostle : And so he who observeth the *new Moons* out of

*August.*  
*Cont. Adi-*  
*mant. c.*  
16.

*Hier. in*  
*Loc.*

of respect to the *Law*, standeth charged with Judaizing; but he who setteth apart any day for *Christian exercises*, acteth as becometh a Christian; for as he is the best Christian who is *most frequently* exercised in these practices; so he cannot be blamed who *especially upon some days* engageth himself to these duties. So that the difference between our observing the Christian Festivals, and the Jewish, is answerable to the difference between Judaism and Christianity.

II. As to that Objection, against the observation of the days of the *Annunciation* (or the Conception of our Saviour) the *Nativity*, *Passion* and *Ascension* of our Lord; that these days are at least the less allowable, because the Lords day is particularly appointed for the worship of God, and the honourable memorial of the great undertaking and actions of our Saviour; it may be sufficient to observe, 1. That this argument seemeth equally to oppose, the setting apart any other Portion of time besides the Lords day, to be purposely and particularly employed for the Religious worship of God: which would greatly *prejudice* the exercise of Religion; or at least the insisting upon this objection, will not allow Christians to engage themselves, to glorifie God for Jesus Christ, and  
to

to admire the grace of Christ upon any other day ; because this would require some other time to be designed for these Religious actions. 2. That though the Jewish Sabbath had a peculiar respect to their *deliverance from Egypt*, *Dent. 5. 15.*

Yet for that mercy (which was far inferior to what *Christians enjoy by Christ*) they observed also other yearly solemnities, especially the great Feasts of the *Pasover*, and the Feast of *Tabernacles*. Wherefore though the observation of the Lords day, as it is one day in seven, encludeth a testimony that we *worship God the Creator*, who made the World in six days and rested the seventh ; and as it is the first day of the Week it containeth a professed owning and *honouring of Jesus Christ* our Lord and Saviour, who accomplished his humiliation and began his exaltation on that day ; yet this doth by no means exclude the lawful use of any other time directed, either by *voluntary choice*, or *Ecclesiastical or political laws*, for the advantage of piety in the worship of God, and the more solemn observance of those great actions of our blessed Lord, which ought evermore to be had in remembrance.

ys whole chapter  
is sound e rhyming

## CHAP. V.

*Of the particular Offices in the  
Liturgy.*

## SECT. I.

*Of the direction for Communicants receiving the Lords Supper.*

I. **T**HE first particular office, according to the order of the Book, is, that for the *Communion*; at the end of which the Rubrick requiring *every Parishioner to communicate at least three times in the year*, is disliked, because many persons may not be duly qualified to receive; and therefore this Rubrick was desired either to be *left out*, or to be altered to 'this sense, that *the Communion should be thrice in the year administered, if there be a convenient number to receive*. Now because this exception is thought considerable, whereas indeed the Rubrick is herein not only *justifiable* but *very commendable*, I shall endeavour to clear this whole matter by these considerations.

*Presbyt.  
Excep. p.  
21.*

2. *Conf. 1. To receive the holy Communion*

*munion* is a very great Christian duty, and cannot be neglected without grievous sin and the displeasure of God. This may appear, by observing that God strictly required all his Sacramental Institutions to be received; when he appointed Circumcision, he declareth concerning the uncircumcised Manchild, that *that soul should be cut off from his people, he hath broken my Covenant*, Gen. 17. 14. When he ordered the use of the Pass-over, he said *the man that is clean, and not in a journey, and forbeareth to keep the Pass-over, the same soul shall be cut off from his people, because he brought not the Offring of the Lord in his appointed season; that man shall bear his sin*. Num. 9. 13. and even this person who was unclean, was bound to keep the Passover in the next following month. Num. 9. 10, 11. Under the New Testament those words, *Joh. 3. 5. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God:* are by the general testimony of Antiquity to be understood concerning Baptism, and the Pharisees are condemned for *rejecting the Counsel of God against themselves, being not baptized of John*, Luk. 7. 30. Now the reason why God was so greatly offended, at the neglect of these Sacraments, is expressed to be,

be, because he accounted this to be a disowning or dis-esteeming his *Covenant*, of which his Sacraments were a sign and seal. *Gen. 17. 14.* and because Gods *appointment* and institution therein was not obeyed, *Num. 9. 13. Luk. 7. 30.* Wherefore because the Lords Supper doth exhibit the *New Testament in the blood of Christ*, and the partaking thereof is particularly *commanded* by Christ, it must upon the same reasons be as evil and dangerous to neglect this Sacrament, as those other. And if it be further considered, that this is a special Ordinance of eminent *Christian profession*, shewing forth the Lords death till he come, *1. Cor. 11. 26.* and exhibiting the *Communion of the body and blood of Christ*, the right partaking of this Ordinance, must needs be concluded to be a *principal action and service of Christianity*, whether we consider the duty performed, or the benefits which may be thereby received.

3. If the practice of the Apostolical and Primitive Church be consulted, the three thousand converted on the day of *Pentecost* when the Holy Ghost was given, did all *continue stedfastly in the Apostles* *Acts. 2. 42:* *doctrine and fellowship, and in breaking of Bread and Prayer.* And the receiving the Communion was esteemed so high a part



part of the Christian service in their publick Assemblies, that their assembling  
*AB. 20. 7.* was called their *coming together to break*  
*Conc. Ant. 6. 2.* bread. The Council of *Antioch* determined them to be cast out of the Church who were present at the reading of the Scriptures, but καὶ ἡ αἰσχία in a disorderly manner went away and received not the  
*Can. Ap. 9.* Eucharist: and the same was decreed in the Canons of the Apostles, and much to the same purpose in other Councils, which (as that of *Antioch*) were embraced as part of the Code of the Universal Church. Agreeably hereunto it was  
*Ign. Ep. ad Ephes.* Ignatius his desire for the Ephesians, - ὅτι οἱ καὶ ἀνδραγαθὸν πάντες ἐξ ὧν καὶ, that they  
*1214* all could *20 so.* all of them jointly, and every one of them particularly should meet together, and partake of the same bread. Among the Protestant Churches, the *Polonian Synod* consisting of members who owned three distinct confessions, did unanimously declare, that all Pastors ought to teach and accustom their auditors, that as oft as the Lords Table is prepared in the publick Assemblies, for the faithful, they should not neglect every one of them to come unto it. And the vehement expressions in the *Geneva Catechism*, and in *Bucers Censura* against them who neglect to come to the Lords Supper, might be here added, with  
 other

other testimonies of the same nature. Only it must be here observed, that Non-Conformity hath run its changes, at such a variance, as if both the extreame were to be preferred to the middle way. The Author of the *Admonition* esteemed this direction for the Communicants receive-  
 ing to be *too large*, and that too much T. C. Reply  
p. 117.  
 was done in directing them to Communicate, but both Mr. *Cartwright* the chief opposer of the Liturgy in Queen *Elizabeth's* time, and the Author of the *Altare* Alt. Da-  
mascenum. who was the most violent masc. c. 10.  
p. 727, 728 censurer thereof in King *James* his time, thought that too little was done herein: for both of them would have all who are in the Churches Communion *forced*, (even by *civil punishments* saith the former, and *statis temporibus omnes adigendi sunt* saith the latter) *to receive the Lords Supper*, and both of them condemn them who abstain from the Lords Table out of *fear*, as guilty of *superstition*, and that they ought *not to be born with*. But now again the Chancel is altered and the stream is returned to the other side. But by the invariable rule of the will of God, which is an unerring guide, it is the duty of all Christians to *attend upon the institutions of Christ*, which is the first consideration I propound.

4. *Conf. 2.* The necessity of being *duly qualified* for the right receiving the Lords Supper, doth not leave men at all *excusable in their ordinary forbearing*: for the danger of performing any Religious duty carelessly, is expressed in the holy Scriptures, to *quicken* men unto the greater piety in their attendance upon those services, but not to give them any liberty of *neglecting* them. That slothful and wicked servant who hid his talent in a Napkin, had at last no comfort by his pretended excuse for his neglect that he looked upon his Lord *as an hard man* whom he could not please, but was *cast into outer darkness*. It was no way lawful for the Aaronical Priests, to forbear to offer the Sacrifices which God had commanded, because he had declared that he *would be sanctified in them that come nigh him*, and had destroyed Nadab and Abihu for their undue approach. Though God upbraided the Jews that they did *steal, and murder, and commit adultery, &c. and come and stand before him in his House which was called by his name*; yet it was still the duty of every male among them, religiously to present themselves there before the Lord *three times in the year*, *Deut. 16. 16.* and they were all enjoined to keep the Pasover, which included a *yielding*

Mat. 25.

24.—30.

yielding themselves to the Lord. 2. Chr. 20. 8. and a preparing their heart to seek God, v. 19. And when S. Paul had said, that *whoſoever ſhall eat his bread and drink this Cup of the Lord unworthily ſhall be guilty of the body and blood of the Lord*, this giveth no allowance to any to neglect this Ordinance; but the next verſe directeth, *but let a man examine himſelf, and ſo let him eat of that bread and drink of that Cup*: and the following words, *For he that eateth and drinketh unworthily eateth and drinketh damnation to himſelf, not diſcerning the Lords body*; are laid down as an argument, to ſhew that men ought to *examine themſelves, and ſo to eat and drink*.

5. He that heareth or readeth the word of God, or knoweth his will, or profeſſeth the name of Chriſt, without obedience yielded thereunto, doth encrease his ſin and condemnation; and yet *bearing, reading, knowledge and profeſſion* of Chriſtianity are neceſſary duties, but that which is here only available, and is every mans indiſpenſable duty, is, to join the life of Chriſtianity with its knowledge and profeſſion. So it is a duty to receive this Sacrament, and to be careful not to receive it *unworthily*, or *ἀναξίως* unsuitably

bly to its nature and institution. Wherefore this Ordinance encloding under the Elements of Bread and Wine, *an Heavenly Communion of the body and blood of Christ*, whose death is here represented as he offered up himself to God for us, and established the New Testament, with the assurance of all the blessings and promises thereof; the worthy receiving this Sacrament will require that *Communion* with Christ be both heartily desired and piously embraced; that the *death and mediation of Christ* be acknowledged, as the only way of atonement and remission of sins; that the *Christian Religion* established in the New Testament or Covenant, be owned as the only true Religion, and all others rejected; that the promises of *eternal life, pardon and grace*, be valued and sought after, as the chief objects of desire and hope; and that the *Christian practice* which the New Testament requireth be undertaken, and resolved upon, with a circumspect care of *repentance*, and amendment of what is amiss, and with a peculiar respect to *peace and love*, by reason of this Sacrament of Unity; it being noted by *S. Augustine*, that *he who receiveth the sacrament of Unity, and doth not hold the bond of peace, doth not*

De Consecr.  
dist. 2. c.  
Qui manducant.

*not receive the Sacrament for his good, but as a testimony against himself; which was also the Doctrine of S. Paul, 1 Cor. 11. 17, 18. And though there be too many who do not practise, according to the necessary rules of Christianity, it is absolutely and indispensably necessary for them that their lives be changed and amended, that they may not only be fit to receive this holy Sacrament, but that they may be fit to partake of the blessing of God, and to avoid the dreadful miseries of everlasting torments, and to live answerable to their Baptismal Covenant, that they may be advantaged by their profession of Christianity. And let any man consider, whether it be not as unreasonable a Plea in the sight of God, for any man to avoid the holy Communion, because he is not willing to live according to the Christian rules, when both these things are his duty; as it would be in the sight of a Prince, for a Subject to refuse to take the Oath of Allegiance, upon pretence that he is enclined to undertake practices of Rebellion.*

6. Conf. 3. The Doctrine of our Church and its *Rules for Communion*, do not allow that any persons should come to the holy Sacrament, otherwise than in

Def. of  
Cath.  
Doctr. of  
the Sacr.  
L. 3. c. 14.

B. Whigg.  
Tr. 9. c. 6.  
& Tr. 15.  
c. 2.  
Eccles. Pol.  
L. 5. c. 68.

a suitable and Religious manner : but it jointly urgeth (as the holy Scriptures do also) the *duty of coming*, and the *necessity of coming preparedly*. Amongst our Writers Bishop *Cranmer* declared, that we ought not *unreverently and unadvisedly* to approach to the *Lords Table* --- but we ought to come to that Board of the Lord with all reverence, faith, love and charity, fear and dread. Both Bishop *Whitgift*, and Mr. *Hooker*, in their defence of the Order for the Communion against T. C. allow, that there may be cause of present forbearance from this sacrament, because of unfitness, but this ought to be amended : and that it is not desirable that men persisting in wickedness, should be constrained to come to the *Lords Supper*. But it is needless to add other testimonies, when the Communion Book it self in the first exhortation saith, *If any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime ; repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the Devil enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of Body and Soul.* Wherefore it is acknowledged in  
our

our Church, that the receiving the Holy Communion is not *a right Christian action*, where it is not performed with a *Christian spirit and disposition*: and partly upon this account, and partly for the disciplinary discountenancing of wickedness, both the twenty sixth Canon and the Rubrick before the Communion, do require that *no notorious evil liver or malicious man*, before their amendment be suffered to come to the Lords Table: and consistently herewith must that Rubrick requiring *every Parishioner to communicate* be understood, so as to be exclusive of such notorious sinners until their amendment, but to urge & warn them to amend.

7. *Conf. 4.* There is just cause why Christians should be required, *at least thrice in the year*, to receive the Communion. For whereas God required all males among the Jews to appear before him *three times in the year*, which appearing encluded their professing, owning, and engaging to serve the God of *Israel*, and their accepting and submitting to the Law of *Moses*, and the Covenant God made with *Israel*, with their expectation of the benefits thereof; it would be very unreasonable, that Christians who are freed from that severe yoke



of bondage which the Jews were under, and enjoy higher priviledges than the Jews did, should come short of them in our great duties of Religion; and therefore we should at least *so oft express* our owning, honouring, and accepting the Gospel-Covenant, and the service of Christ our Lord, in the most solemn manner, approaching to this Sacrament of our Lords institution.

8. Amongst the ancient Christians this Sacrament was received ordinarily *thrice in the Week*, that is upon the *Lords day*, and the two *Stationary* days; some did partake thereof daily whose practice S. Aug. would neither commend nor censure, but he exhorteth *them who are duly prepared to receive every Lords day*; with whom agreeth *Gennadius*, as he is cited by *Walafridus Strabo*, who further observeth, that they are *related to be excommunicate in the Greek Church, who passed two or three Lords days without receiving the Communion*. They who required the least among the ancients, did strictly enjoin the *communicating thrice in the year*, as besides others the Councils of *Elvira* and *Agatha* are related to have done. Our later English Constitutions before the Reformation *advised it thrice*  
in

Walafr.  
Strab. de  
Reb. Eccl.  
c. 20.

DeConsecr.  
d. 2. Secu-  
lares. and  
omnis ho-  
mo,

in the year, but *insisted* upon once at the least; and some Reformed Churches have *directed it four times yearly*; and without all doubt the great neglect of so many amongst us, to partake of that Ordinance, is a manifest evidence of the *want and decay, of the ancient spirit of Christian piety and devotion.*

*Linw. prov.  
l. 3. Tit. 16.  
8. 16.*

## SECT. II.

*Of some other things in the Communion Office.*

I. Some exceptions here tendred are such, that it cannot be conceived, that the Objectors thought them at all considerable: such is the disliking that clause in the Prayer before the Consecration, *That our sinful bodies might be made clean by his body, and our souls washed by his most precious blood.* This passage is charged, with ascribing a greater efficacy unto the blood of Christ, than to his body; whereas in truth these words as they are here expressed, do no way exclude the efficacy of his blood from washing our bodies, nor the sufferings of his body from cleansing our Souls; and those words used at the delivery of the Elements. *The body of our Lord Jesus Christ, which was given*

given for thee, preserve thy body and soul unto everlasting life, and the like concerning his blood, are a manifest expression, that the benefits both of the body and blood of Christ, do redound to the salvation both of our souls and bodies.

Commiff.  
pap. p. 92.

2. But with more earnestness and heat, the *Ministers delivering the Elements to every Communicants hands*, and using the form of words for the distribution, particularly to every one of them, is censured as a thing contrary to the practice of Christ: and the judging this to be expedient, is insinuated to be a studying to be wiser than our Master, and not to be obedient to him.

V. Bp. Whit-  
gift. Tr. 13.  
c. 1. d. 17.

This Objection was urged also by the Authors of the Admonition, and by Mr. Cartwright formerly; and the ground they build upon is this, that the holy Evangelists relate our Saviour in his institution of the Lords Supper, to have said to his Disciples, *take ye, eat ye*, whence they conclude that he neither gave the elements singly to every one, nor used any particular expressions to every Communicant, at the delivery of the Elements. Wherefore that this may be rightly understood, I shall consider what may be collected, concerning the manner of our Saviours distribution, and the expressions he used in this ordinance.

3. Touch-

3. Touching the *distribution of these Elements*, as I can find no evidence in the holy Scriptures, to shew that it was not particular, (which yet would have been evidently expressed, if it had been designed by our Saviour to be made a necessary duty, in all future Administrations of this Sacrament) so there are some expressions in the Scripture which seem to intimate the contrary. When S. *Matthew*, S. *Mark*, and S. *Luke* reciting the institution of this Sacrament, relate both of the Bread and the Cup, that he gave it to the Disciples, or he gave it to them; these words do more fairly and probably express his giving the Elements to every one of them, than that he either only blessed them and set them before them all, or that he delivered them to one of his Disciples to be given from one to another. And if we consider the manner how the *chief person of the family* did bless things at the Jewish Pasover, it will give some light hereto, it being manifest that our Lord did much comply with the ordinary Jewish Rites. According to their Customs they only *blessed* some things, and every one present took thereof, which was their usage about the bitter Herbs, which required no action of the Master of the Feast, to give or distribute

Mat. 26.

26, 27.

Mat. 14.

22, 23.

Luc. 22.

19, 20.

Syn. Jud.  
c. 13.

Camer. in  
Mat. 26.  
26.

bute them; but other things he both *bles-  
sed* and particularly *distributed* to every  
one present, and such was their usual  
practice at the eating of the Cake in the  
Pasover Feast. The former of these is  
expressed by *Buxtorf* on this wise, that  
after his benediction *comedit & alios  
quoq; comedere jubet*, and of the latter,  
he saith *comedit & aliis quoq; porrigit*:  
and *Camero* citing the words of the Jew-  
ish ritual referring to this latter, ויתן לכלם  
doth well render them, *tum singulis dat  
seu distribuit*, then he giveth or distribu-  
teth to every one of them. To the  
former Custom our Saviour manifestly  
complied, when he *blest the Cup* before  
the Lords Supper, and *commanded them  
to take it, and divide it among themselves*,  
*Luk. 22. 17.* but his practice was agree-  
able to the latter Custom, when he *gave  
the Bread and the Cup* in the Lords Sup-  
per, to his Disciples.

4. If we further consider the practice  
of the ancient Christian Church, in the  
purer times of Christianity; it is most  
likely, that their practices were conform-  
able to the practice of Christ, in the man-  
ner of *distribution*, and it is no way pro-  
bable that they in those early and purer  
times, did *administer* the holy Sacrament  
contrary to Christs institution, or other-  
wise

wife than he had delivered it. *Justin Martyr* declareth, that after the *Προεσβς* the chief person in Ecclesiastical Office, had given thanks, those who are called *Deacons* and *Ministers*, did distribute to every one that was present Bread, and Wine mixed with Water: and *Tertullian* very clearly declareth, that they received the Eucharist, *non de aliorum manibus quam præfidentium*, from the hands of none other persons than those who presided in the Church. And thus far we have plain evidence, that in these ancient times, the Lords Supper was particularly distributed to every Communicant, by the Ministers of the Church.

5. But the words of *Clemens Alexandrinus* are produced, as a testimony that in his time (which was the same with *Tertullians*) the Church Officers did not distribute this Sacrament to the faithful, but only suffered every one of them to take a part thereof, according to his own choice: he saith *Εὐχαριστίαν τινες διακονοῦντες, ὡς ἄνθρωποι, αὐτοὶ διέκασον τὸ λαὸν λαβεῖν τὴν μυστήριον ὁπρὲς πρῶτον*. The sense of whose words is this, that some persons (to wit Church Officers or Ministers, being here opposed to the people, and supposed to have the power of the Keys, in admitting to the Eucharist) distributing the Eucharist (*διακονοῦντες* here not

*Tert. de  
Cor.  
Mil.c.3.*

*Commis.  
pap. ubi  
sup.*

*Sitom. l. i.*

not

not properly signifying dividing, as the Latin Translation rendreth it, for the Minister can in no proper sense be said to divide the Wine into parts, of which every one may take one, but it signifieth distributing or delivering to every one the Sacrament) *do suffer every one of the people to take part thereof.* Now it seemeth a strange acuteness from hence to conclude, that the Ministers did not particularly distribute this Sacrament, because the people were *suffered to take or receive*, as if one mans receiving was wholly inconsistent with anothers delivering: Whereas indeed the *particular distribution* of the Elements, is included in the true sense of this place of *Clemens*, and is no ways opposed thereby. And this is sufficient to clear the ancient practice of the Church herein, and to shew that so far as we can judge thereby, or by the Jewish Customs, or the most probable expressions of Scripture, our blessed Lord at his institution of this Sacrament, did *deliver it particularly to every one of his Disciples*, and even in that respect was also amongst them as one that serveth.

6. I proceed now more briefly, to the consideration of the words, which our Saviour spoke at the distribution of this Sacrament.

Sacrament. Now these words of command, *Take, eat*, in *S. Matthew* and *Mark*; *drink ye all of it* in *S. Mat.*; and *do this in remembrance of me*, in *S. Luke*, and *S. Paul*, as also these words, *this is my body which is given for you*, and *my blood which is shed for you*, are all expressed in the plural number, as being directed to more persons than one. Yet considering that these holy Pen-men did in short relate the institution of Christ, sufficiently delivering what was necessary for us, but not *confining themselves to the very words he spake*, but to the sense thereof, (which is manifest because they all four, relate his words spoken at the distribution, differently from one another) the Evangelists expressions, may well consist with his *speaking particularly* to every person; because what is spoken *to every one*, may be briefly and succinctly related as spoken *to them all*. And though this be not certain (which yet is the more probable from the evidence above-given, of the particular distribution of the Sacramental Elements, to every Communicant) let them who manage this Objection consider with themselves, whether they would *grant* that in other Cases, which they *plead for* in this. We read that when our Lord gave full Commission to his Apostles, he  
said



said to them, *Jo. 20. 21, 22, 23. As my Father hath sent me, even so send I you, Receive ye the Holy Ghost. Whose sins ye remit they are remitted unto them, and whose sins ye retain they are retained:* and yet I suppose no sober spirited man will from hence infer, that where divers persons are at one time to receive Orders, that no solemn words of ordination may lawfully be expressed to *each person, particularly and distinctly*, but that they ought to be spoken to them all together, *generally and jointly*. Our Saviour also commanded his Disciples, *Mat. 28. 19. to teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* but will any Christian think it hence deducible, that where divers persons, or great numbers are to be baptized together, the solemn words of baptizing them *in the name of the Father, the Son, and the Holy Ghost*, may not lawfully be expressed severally to every person? And if the *baptismal form of words*, may be solemnly and suitably to that Sacrament, applied to every person baptized, by the general acknowledgment of all Christians, there can be no reason why the like may not be allowed in the Lords Supper. Wherefore the practice of our Church herein is no way *unsuitable*

*suitable to the institution of Christ, or the nature of this Sacrament, and the alteration of it would be for the worse, and to the abating the solemnity of its Administration.*

7. Concerning the Communion, I shall only further consider that Rubrick, which directeth, *that if any of the Bread and Wine that was consecrated do remain, it shall not be carried out of the Church, but the Priest, and such other Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.* Now this is supposed

by some, to give too high an honour to the Sacramental Elements, even after the Communion is ended: to which I answer,

1. That all *superstitious* or other *sinful honour of the Elements*, must be founded in the embracing those *false apprehensions*, and corrupt Doctrines, which our Church rejecteth: and he who nourisheth such corrupt opinions (which none can do unless he forsake the truth, and the Doctrine of our Church) might have more opportunity for such corrupt practices, by the Elements being *carried out* of the Church, than by their being *eaten and drunk* in it. 2. That our Church doth sufficiently distinguish the *eating and drinking the undistributed Elements*, from

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the Communion it self, both by the formerly allowed use of them, and by the appointing them to be *eaten and drunk after the blessing*, which endeth the *office of the Communion*, and by expressing them under the name of *Bread and Wine which was consecrated*. Such remaining Elements have been variously disposed of : *Evagrius* relateth it as *ἡ ἑκκλησία* an ancient custom at Constantinople, that they were sent to the Children at School to be received by them, as an acknowledgment of the Christian Religion ; before the Council of *Laodicea*, they were sometimes sent to other Churches, as *Eulogie* and tokens of Communion with them ; but this ( as some other ways of reserving them ) was found to be of ill use. *Hefychius* speaketh of a custom of burning them, which custom I suppose took its original from those Commands of God, whereby he enjoined the remainder of the Jewish Passover, and of the sacrifices of thanksgiving (and some others) to be burnt with fire, *Exod. 12. 10. Lev. 7. 13, 16, 17.*

The Council of *Mascon* directed them to be given in the Church, to such Christians as kept their Fasts there, on the fourth and sixth days of the week, which were the old stationary days. The direction in our *Rubrick* is ordered with as much prudence

*Hist. Eccl.*  
*l. 4.*  
*c. 35.*

*Conc. Laod.*  
*c. 14.*

*Hefych. in*  
*Lev. 8.*

*Conc. Mascon.*  
*2. c. 6.*

dence as any of these, if it be not to be preferred before them all ; for as there is no reason to doubt but that they may be eaten ; so can there be no reason produced, why the Communicants may not as well eat them as any other persons. 3. The eating these Elements *in the Church* by the Communicants, out of a reverent respect to the sacrament, for which they were consecrated, is allowable and no way blameable. Both our Articles, and our Rubrick after the Communion Service do acknowledge, that the *sacramental Bread and Wine even in the Sacrament, do remain in their proper substances*, which with other expressions in our Liturgy, sufficiently exclude the *Romish* corruptions. Yet since we believe this Sacrament to be an *excellent Gospel Ordinance*, I suppose that out of respect thereunto, devout Christians do generally acknowledge, that even the *Vessels* particularly appointed for the Bread and Wine at the Communion, and the *Communion Table* should not be used at mens ordinary meals, and certainly a due respect to Gods Ordinance, for which they are set apart, will not allow this, which was also condemned by the ancient Canons : and it appears very reasonable, that those *Elements which were consecrated for the Sa-*

De Consec.  
l. 4. c. 31.  
Sect. 3.

crament, may be used with at least as much reverence as the *Communion Cup* or *Patine*. And when *Amesius* truly asserteth that it *necessarily* followeth from the *Religious honour of God*, that those things which have any respect unto Gods Worship, ought to receive from us a *privative honour*, even when they are not used to a holy use, as he instanceth in *Bread and Wine* left at the *Communion*, which is to be honoured *privatively*, that is, care ought to be taken that it be *not used contemptibly*, and *sacred Phrases* (as *sacramental words*, &c.) *not to be used in sport*: even hence it will follow, that they may be used with a *relative honour*; that is, so used as to express a reverence to those holy Ordinances, to which they bear relation.

### SECT. III.

*Of the saving Regeneration of Infants in Baptism, and the grounds upon which it may be asserted.*

I. **T**HE next Office in the Book of Common Prayer is that of *Baptism*, where that which requireth principal consideration, is that every baptized Infant is declared *Regenerate*, and thanks is returned to God (after Baptism) *that he*

he hath regenerated this Infant by his holy spirit, and the beginning of the Catechism declareth, that the Child in Baptism was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven. These expressions have been somewhat differently understood, some applying them to a *saving Regeneration* of every baptized Infant, others to a *federal Regeneration*, or a *Regeneration Sacrament to tenus*. And I suppose it evident, that if it can be certainly proved, that every baptized Infant is *savingly* regenerated, or if on the other side all the expressions in the Liturgy can be fairly and probably interpreted of a *federal Regeneration*, which is generally acknowledged, there can be then no doubt but all these expressions may be fitly and allowably used. I shall treat of both these senses, because they both plead an allowance in our Church; and indeed the latter doth not necessarily destroy, but may well consist with the former.

2. Beginning with the former, I shall first shew what evidence there is, that the acknowledging a *saving regeneration* of every Infant baptized, hath been the Doctrine publickly received in this Church, ever since the Reformation. This is the more probable sense of that Rubrick

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before the Catechism, in the former Book of Common Prayer, and that at the end of Baptism in the present Book, both which declare, that *Children baptized are undoubtedly saved*; that is (as the first Book of Edw. VI. and our present Book do expresse it) *if they dye in their infancy, and before they commit actual sin*. And our Book of Homilies declareth, that *Infants being baptized, and dying in their infancy, are by his (Christs) sacrifice washed from their sins, brought to Gods favour, and made his children and inheritors of his Kingdom of Heaven*. To these I shall add what Bishop Cranmer, who was a great Instrument in our Reformation, and Bishop Juell a principal Defender thereof write concerning Baptism, complying with the sense here exprest.

Bishop Cranmer saith, *For this cause Christ ordained Baptism in water, that as surely as we see, feel, and touch water with our bodies, so assuredly ought we to believe when we be baptized, that Christ is verily present with us, and that by him we be new born again spiritually, and washed from our sins, and grafted in the stock of Christs own body, so that as the Devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, &c.* Bishop Juell declareth the Doctrine

Hom. of  
Salvation  
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Part. 1.

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Lords Sup-  
per. lib. 1.  
c. 12.

Def. of  
Apol. Part.  
2. c. 11.  
Sect. 3.

Doctrine of the Church of *England* thus, *We confess and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sin, and that not in half or in part, or by way of imagination or by fancy; but whole, full, and perfect of all together, so that now as S. Paul saith, There is no condemnation to them that be in Christ Jesus:*

3. But it must be here noted, that by the *saving regeneration* of baptized Infants, it is not intended that their understandings or wills are guided to an high esteem and love of God and the Christian life, which the Infant state is not capable of: but this regeneration is mainly *relative*, so that being regenerated by Baptism, they are no longer the Children of wrath, and under the curse due to original sin; but are brought into a new state, to be *members of the body of Christ*, and thereby partakers of the favour of God. And though some small seeds of *gracious disposition* may be in Infants, who are capable thereof in the same manner as they are of corruption; yet that *regeneration or renovation* of an Infant in Baptism, whereby he is received into a state of remission and Salvation, is very different from the regeneration of an adult person, whereby



Aug. de  
Trin. l. 14.  
c. 17.

his soul and life is moulded according to the form of the *Christian Doctrine*, and brought into a conformity to the Image of God; and so S. *Augustine* distinguisheth them; *Renovatio* (saith he) *quæ fit ad imaginem Dei non momento uno fit, sicut momento uno fit illa in baptismo renovatio, remissione omnium peccatorum.* And even this benefit of Infant Baptism, is vouchsafed by the Holy Ghost, for by one

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*Spirit we are all baptized into one body,* I Cor. 12. 13. And it must needs be the work of God and of his Grace, to accept an Infant born under Original sin into his favour, or as S. *Augustine* expresseth it: *By the grace of God, the guilt of all sins that are past, is pardoned in them who are baptized into Christ, which is done by the Spirit of Regeneration; and in the Adult their will is cured by the Spirit of Faith and Charity.*

Aug. Re-  
tra. l. 1.  
c. 13.

4. Now that all baptized Infants are savingly regenerated, is asserted upon such Arguments as these. 1. Because Baptism doth evidence every person rightly baptized according to Gods will to be *received by the will of God*, to be *under the terms of the Covenant of Grace*; but he who is rightly received to be under the Covenant of Grace is in the favour of God, if the conditions of that Covenant

Covenant on his part be performed, nor doth any thing exclude him from that favour besides the sinning against or the breach of those conditions. But *Original sin* ( of which alone Infants are guilty ) was supposed to be the state under which man lay, when the Covenant of Grace was tendered to him, and so is no *breach of the conditions of that Covenant*, but may be pardoned by the benefits thereof. And no condition can be assigned to be performed on mans part, by or concerning an *Infant born in the Church*, more than is enclued in its being baptized (which I shall further clear when I shall treat of the condition of believing which is generally propounded) even as the being *circumcised* was of old the *performing the condition* of Gods Covenant, by the seed of *Abraham*, *Gen. 17. 7, 10, 11, 12, 14.* faith and obedience being also necessary in persons adult. But that Baptism doth admit the person baptized aright, to be under the terms of the Covenant of Grace is manifest, because *they are baptized into Christs body*, *1 Cor. 12. 13.* They are *baptized into Christ*, and have put on Christ, *Gal. 3. 27.* And are *baptized into the death of Christ*, *Rom. 6. 3.* and even Circumcision it self was a *seal of the Righteousness of Faith*, *Rom. 4. 11.*

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5. 2. The Gospel Doctrine, and the holy Sacraments do convey saving benefits to them who receive them aright, and are partakers of them with due qualifications. That Infants born in the Church are fitly qualified to receive Baptism, is not only manifest from the general practice of the Church from the Apostles times in baptizing Infants; but also from the favour of God expressed towards them in the Covenant of Grace, and in that Circumcision was administered to Infants, which was a Seal of the Covenant of Grace. And as the Gospel Doctrine bringeth Salvation to him who rightly receiveth it, and the Lords Supper tendereth Christ and remission of sins to the worthy partakers thereof; so even Baptism conveyeth saving benefits to them who receive it with due qualifications: hence S. Paul calleth it the washing of regeneration, by which God saved us, Tit. 3. 5. S. Peter commanded them who were pricked in their hearts to repent, and be baptized in the Name of the Lord Jesus, for the remission of sins, Act. 2. 37, 38. and Ananias directed Paul to be baptized, and wash away his sins, Act. 22. 16. Which places both shew, that Baptism doth convey remission of sins, to them who are qualified aright to receive it, and also that they who were

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were under a due preparation to receive remission of sins by Baptism, were *not partakers* thereof without Baptism. And indeed no adult person is ordinarily capable of remission, but by joyning inward *faith* and *repentance* with *outward Baptism*, as is exprest, *Mar. 16. 16. Act. 2. 38.* Baptism being the instituted Ordinance wherein they must declare repentance in coming to Christ, and profess faith in accepting the Gospel and receive gracious Union with Christ. Wherefore since Baptism doth bring the *due receiver* thereof into a *saving estate*; infants must also be acknowledged due receivers of Baptism, and rightly admitted thereto.

6. 3. Christ hath appointed his word and Sacraments, as the ordinary means of Salvation to the Members of his Church, *Eph. 5. 26. That he might sanctifie and cleanse it with the washing of water by the word.* But infants dying in infancy are capable of no other Ordinance of Christ but Baptism, and therefore that is to them *the only means of Salvation.* And it seemeth *injurious to the grace of God*, to imagine that he appointeth any *only means*, which is ineffectual to the end, though it be complied with, as much as is possible it should be, by them who make use thereof; but the infant state  
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can admit no more, but that they should be *passive recipients*, both of this Ordinance and of Divine Grace, and therefore thereby they obtain Salvation. Now that Baptism is designed to be a means of Salvation, besides the Scriptures above-mentioned, is expressed by S. Peter, 1. Pet. 3. 21. who saith *that Baptism now saveth us.* And whereas that Apostle presently addeth, that it is *not the putting away the filth of the flesh, but the answer of* a good Conscience towards God; he doth not thereby look off from the Sacrament of Baptism, to something else as a means of Salvation; but he thereby declareth, that this Christian Sacrament is not as the *Jewish Purifications*, only a putting away the filth of the flesh, but it is a *professed engaging* of man to God, or to the Covenant of Grace.

7. 4. If baptized Infants born in the Church be not in their Baptism in a state of Salvation, it will be hard to shew what *benefit*, any Infant dying in his Infancy, can enjoy thereby. Now to assert that they have *no benefit by Baptism*, would be to render that Ordinance to them *useless and of no effect*, which the Scriptures do declare to be of a *saving nature*; and to enclude a being *buried with Christ*, Col. 2. 12. Now if it be said that by Baptism they

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they become members of Christ, what advantage can this be to them, if this Membership doth not enclude the favour of God, and a state of Salvation? If it be said that it may be *hoped* that God will *save the baptized infant*; this indeed may be hoped with confidence, if Baptism bring them into a state of salvation; but if Baptism (supposing always the Grace of God tendred therein) do not enstate them in salvation, then must they be saved only by Gods *extraordinary* grace, not by the *ordinary* grace of his promise, to them who embrace aright the means of salvation, or by the *grace* of God in the Ordinance of *Baptism*, and therefore this Salvation would not be an advantage flowing from their Baptism. But if it be said that by Baptism the *Covenant of grace* is sealed to such Infants, we must here further consider, that Gods Covenant by reason of his faithfulness, goodness and Sovereignty cannot be sealed as mens Covenants are, to *make it firm and binding*, when it would otherwise be void and of no force. Wherefore there remain two ways, whereby the Sacraments as they are on Gods part Seals of the Covenant of Grace, may be of great advantage unto us: the one is, as they give *further assurance*, of the priviledges of that Covenant

venant for our comfort ; but of this benefit these infants are not capable, partly because the receiving this comfort, requirerh the exercise of *judgment and consideration* ; and partly because the evident sureness of Gods Covenant, can be no cause of *consolation* to them , unless we admit that there is some-ordinary means appointed of God, whereby they may attain the blessings so assured : the other way of advantage is , by the benefits of Gods Covenant being *sealed, or surely conveyed*, as the present interest and privilege of the persons , *rightly receiving* these Seals, and in this way which encludeth saving regeneration, infants are indeed capable of receiving *wonderful benefit* thereby.

8. 5. And (omitting other arguments) even the *Prayers* of the Church, with faith and confidence , upon the other grounds above-mentioned, *not doubting but earnestly believing, that God will favourably receive those infants, and embrace them with the arms of his mercy*, doth give further assurance of forgiveness of sin, and a state of salvation, for baptized Infants : For God who hath declared his favour towards them, and included them in his Covenant, doth direct. 1. *Joh. 5. 16. that if any man see his*

his Brother sin a sin which is not unto death, he shall ask and shall give life for them that sin not unto death, and this general command encludeth Gods gracious answer to such Prayers : and Prayer which is a general means to obtain Grace, <sup>y<sup>e</sup> will all y<sup>e</sup> will</sup> is used for the obtaining saving benefits <sup>hence</sup> in Baptism, with the greater encouragement, because the blessings prayed for, are tendred in this Ordinance, and by Gods promise, unto Infants who receive Baptism. To this purpose S. Augustine De Bapt. faith, that remission of sins in Baptism is <sup>cont. Don.</sup> obtained per orationem, i. e. per columbae <sup>l. 3. c. 18.</sup> gemitum, by the Prayers and groans of them who live in Peace, Love and Unity : and our Church in the Prayer before the words of the Gospel, in the Baptismal Office, urgeth Gods promise, Ask and you shall receive, seek and you shall find, &c. the usefulness and benefit of Prayer being here the same in Baptism, as it is in the most religiously prepared person for receiving the benefits of the Communion.

SECT.



## SECT. IV.

*The Doctrine of the ancient, and divers Reformed Churches, herein observed.*

Conc. Milev. c. 2.

**R.** In observing the Doctrine of the ancient Church, I shall begin with Councils. The Council of *Milevis* condemned those, who denied infants to be baptized for the remission of sin, or who asserted that they did not draw that original sin from Adam, which is purged by the laver of regeneration; and they declare, that by the rule of the Catholick Church, Infants are baptized for the remission of sin, that that may be cleansed by regeneration, which was derived by generation. And this Canon of *Milevis* is the more considerable, because it was taken into the *African Code*, and with that Code was confirmed by the sixth General Council. The sixth general Council in another Canon, requireth, that those infants should be baptized without any scruple, concerning whom there can be no sufficient testimony given, that they were baptized before; and this it enjoineth lest such scruple should deprive them, τὴν τοιαύτην τὴ ἀγίασμα καθάριστος of this Baptismal purging for sanctification. And whereas the Creed of the second general Council

But, if Doctrine of  
Original sin is not  
Catholick, if Greek  
Fathers say little or  
nothing of it

Conc.  
Carth. c.  
124.

Conc. Trul.  
c. 8.

Conc. Trul.  
c. 84.

Conc. Constantin.  
stant.

Council expresseth a belief of *one Baptism for the remission of sins*, the Council of *Milevis* above mentioned avoucheth, *Conc. Mil. ubi supra.* those expressions to have been always so understood in the Church, as to acknowledge that *baptized Infants did thereby obtain actual pardon and remission.* And that *African Synod* whose Epistle is extant amongst *S. Austins Works*, declared, *Aug. Ep.* that *whosoever shall deny that little Children are delivered from perdition, and do obtain Eternal Salvation by the Baptism of Christ, let him be an Anathema.* 90.

2. If we consult the ancient Fathers,  
it is beyond all contradiction evident, that  
real remission and regeneration of all  
baptized Infants, is acknowledged by S.<sup>t</sup>  
*all Latin Fathers*  
*Aug.* (Ep. 23. & de peccat. Merit. & Re-  
*litionis actus q' n'k*  
*mif. l. 2. c. 28. & passim)* by Optatus, *cf. hanc f'm*  
*Advers. Parm. l. 5.* Fulgentius; de fide ad *Pelagianism*  
*Petr. c. 30.* by Prosper, and generally by  
the succeeding Writers of the Church.—  
But some have pretended, that *this posi-* Gatak. de  
*tion sprung from their eager opposition of* Bapt. In-  
*the Pelagians, who denied Children to be* fant. vi. &  
*guilty of original sin;* for the removing effie. p.  
of which pretence, it will be requisite 268.  
to give some testimony of the judgment  
of the Ecclesiastical Writers, who lived  
before the appearing of the Pelagian tares.  
S. Cyprian nigh two hundred years before  
R Pelagius,

*Pelagius*, did not only express the mighty sensible efficacy of his own Baptism for conferring Grace to him, in his Epistle to *Donatus*, but in his Epistle to *Fidus* he declareth,

Cyp. Ep.

59.

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ning yr Sacrament

that Infants by their Baptism do obtain the grace and favour of God, and the remission of their sins; and several expressions of that Epistle do intimate that this is the

end for which they are baptized: and comparing the state of an Infant coming to Baptism, with an adult person embracing Christianity and the true Faith, he doth in this respect prefer the state of the Infant, because *ad remissionem peccatorum hoc ipso facilius accedit, &c.* he doth upon this account the more readily obtain the remission of sins, because the sins forgiven to him were not his own acts but anothers (or

Orig. in  
Luc. Hom.

14.

Original sin). *Origen* in his Homilies upon *S. Luke* which were undoubtedly his and translated by *S. Hierome*, saith that

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w<sup>l</sup> h<sup>d</sup> pleased

Children are baptized for the remission of sins, but (saith he) of what sins? and when did they sin? and a little after answereth, that by the Sacrament of Baptism, *nativitatis sordes*, the sins and defilements with which they were born are laid aside: and for this cause (saith he) little ones are baptized, for unless a man be born again of Water and of the Spirit, he cannot see the Kingdom of God. The same Doctrine is

also

also asserted by Nazianzen in his 40th. Naz. Oration, as the comparing some things <sup>40.</sup> not far from the beginning, with others towards the middle thereof will manifest; and this he calleth *ἀραιῶσιν ἀγιάσθωαι* to be sanctified without any sense or apprehension thereof. Wherefore S. Aug. did truly assert, that of old the whole Church <sup>De peccat. Mer. & Remis. l. 3. c. 5.</sup> did firmly hold, *parvulos fideles originalis peccati remissionem per Christi baptismum consecutos esse*, that little Children of the Church of Christ, do obtain remission of original sin, by the Baptism of Christ.

3. Among the publick Writings of the Protestants, the first Augustan Confession asserteth, that Children being offered to God in Baptism, are received into the favour of God, and condemnaeth the Anabaptists who say, that Children may be saved (i. e. ordinarily) without Baptism; to which the larger Confession, 1540. addeth, that concerning Children baptized in the Church of God, Christ said, Mat. 18. <sup>Conf. Aug. 1530. Art. 9.</sup> *It is not the will of your Father which is in Heaven, that one of these little ones should perish.* <sup>for speaks of little ones who are in the Church</sup> The Saxon Confession fully expresseth the saving regeneration of baptized Infants, and that these words, *I baptize thee, &c.* are as much as to say, *By this version, I testifie thee to be washed from thy sins, and to be now received by*

*the true God, who is the Father of our Lord Jesus Christ, who hath redeemed thee by his Son Jesus Christ, and sanctifieth thee by the Holy Ghost: and it declareth, that at that time Infants are truly received of God and sanctified: and to the same purpose is the Confession of Frederick the third, the Prince Palatine. And the general expressions of the efficacious saving vertue of Baptism, in the Helvetick, French, and Scottish Confessions, are such, that the state of Infants cannot be excluded therefrom. And the Geneva Catechism declareth, that By baptism we are Cloathed with Christ, and receive his spirit, unless by rejecting the promises, which are there tendered to us, we render them unfruitful to our selves.*

4. To give an account of the particular judgments of Protestant Writers, would be a needless, difficult, and endless undertaking. Divers of them manifestly assert the *saving regeneration of all baptized Infants*; others do embrace another notion of *baptismal regeneration*, which I shall afterward mention; and some from the use of different ways of expression, and from what they speak with just earnestness, against the errors of the Church of Rome are sometimes *misunderstood*. *Rivet* averreth that there is no true Protestant,

*Conf. Helv.*

*L. 20.*

*Conf. Gal.*

*c. 35.*

*Conf. Scot.*

*Self. 21.*

*Cath. Orthodox. Tr. 3. qu. 3. Self.*

*1.*

stant, who doth not approve that of *Aquinas*. 12æ. q. 81. Art. 3. That Original sin is done away in Baptism, as to the guilt thereof, and he there saith, that it is most false, that Calvin and Beza ever said that *Ibid. Sc. 8.* some baptized Infants are damned, dying<sup>9</sup> in their infancy, before they commit any actual sin unrepented of: and the same thing is with much passionate earnestness asserted by Beza himself, writing against *Tilemannus Hesshusius*. And Dr. *Whitaker* against *Campian*, undertaking herein to declare the Protestant Doctrine, saith, In baptism we receive remission of sins, we are entred into Christs Family, we have the Holy Ghost given us, we are raised to certain hope of eternal life: what hath your Baptism (saith he to *Campian*) that ours hath not? hath it grace? hath it the merits of Christ? hath it salvation? all these hath ours. And against *Duræus* in defense of his answer to *Campian* he saith, To the adult Faith is necessary, that Baptism may be a saving Sacrament; but to little ones because they are the Children of believing Parents, and are enclued in the Covenant, it is the Sacrament of Salvation, though they by reason of their age cannot believe: where, by the Children of believing Parents, his foregoing words declare him to mean, Children born within

*Absters*  
*Cal. Ca-*  
*lum. 7.*

*Whit. ad*  
*Rat. 8<sup>m</sup>*  
*Camp.*

*Cont. Du-*  
*raum. l. 8.*

the Church; in distinction from *Turks*, *Jews* and *Ethnicks*. These words do express an *actual regeneration of baptized Infants*, by the grace of God, and the application of the merits of Christ, for remission and Salvation; but they are very hardly reconcileable with divers passages, in the posthumous Writings of that learned man, especially his *Praelections de Sacram.* Qu. 4. c. 2, 3.

## SECT. V.

*The Objections against the saving regeneration of Infants in Baptism, considered.*

I. Against all baptized Infants being *savingly regenerated by their Baptism*, it may be first objected, That the Scriptures declare the general necessity of *Faith in order to salvation*, and therefore Infants unless they believe cannot be saved by being baptized. In answer to this (it being a matter of obscurity) I shall relate different ways of solution. I. Many account *Faith* the condition for *adult persons*, but not for Infants; but this is discarded by others, both ancient, and modern; partly because by the general practice of the Church at Infant-Baptism, (of which S. Aug. taketh notice) it was decla-

Aug. de  
pec. Mer.  
Crem. l.  
3. c. 2.  
Aug. Ep.  
23.  
Kemnit.  
Exam.  
Part. 2. de  
Baptism.

declared in the Infants name (as it is in our Liturgy) *Credo*, or *I believe*; and partly because the condition of Faith, seemeth so generally expressed in the Gospel, that they judge that Infants cannot be thence excluded, though the Faith for the infant state cannot be the same, with what is required from the adult.

2. Divers others as *Augustine*, *Bede*, *Hugo de Victore*, *Amalanus*, and *Walafridus Strabo* think baptized Infants to be saved, by the *Faith of the Church* into which they are baptized, or by the Faith of them who offer them unto Baptism; or as many Protestants (and also the *Catechismus Romanus*) express it, *credunt parentum fide by the faith of their Parents*; as the *Syrophœnician Womans Daughter*, was healed by her Mothers Faith, and the sick of the *Palsie* was Cured by the Faith of them who brought him to Christ. But this doth not satisfy *Kemnitius*, and some others, partly because it is every ones one Faith, which is the Gospel condition for his Salvation, though anothers Faith may be instrumental for the procuring of divers blessings; and partly because this answer giveth no good account of the Ecclesiastical usage of owning or professing the Creed in the Infants name at the time of his Baptism.

3. Others as-



*Inf. lib. 4. c. 16. Cath. Orth. Tr. 3. qu. 1. Sect. 12.* fert that there is some Faith wrought in Infants, which Calvin and Rivet say is not the act but the seed of Faith, by the inspiration of the Holy Spirit, and Kemnitius asserts this operation of the Holy Ghost in Infants, to be that they call Faith, though they know not what kind of operation it is.

2. 4. To these I shall add what I conceive most probable, That since Infants are not capable of the Faith of adult persons, which cometh by hearing, and consisteth in the knowledge and assent of the mind, with the engagement to love submission and acceptance of the heart; and since there are different degrees of Faith, in several adult Christians, and different acts of Faith, relating to the object thereof, in the Jewish and Christian Church; it will be sufficient that the Faith which referreth to Infants, have only some general agreement in its notion, with the Faith of the adult. Now since the Faith of the adult is an acceptance of the Covenant of Grace, and the Gospel Doctrine, with a submission thereunto, which in their state requireth an active exercise of the whole Soul, Mind and Will; when an Infant is said to believe, this must consist in such an acceptance of, and submission to the Gospel, as his State

is capable of, which is *passively*. Thus by being baptized he accepteth Christ, and the Covenant of Grace, being united to and made a Member of that Church, which holdeth Christ as the head, and the Gospel Covenant as the ground of Hope, (or if Baptism cannot be obtained, its being designed may be here considerable) and hereby according to their capacities, Infants do enter upon a profession, and acceptance of the Christian Faith, which their sureties declare, and themselves stand obliged to owne, when they come to years of understanding. To this purpose in S. Aug. *Infans vocatur fidelis, non rem ipsam mente annuendo, sed Sacramentum percipiendo*; and in Gratian *Credere est infantibus baptizari*, or they become believers by being baptized into the Faith, and thus S. Aug. giveth an account of the Custom of the Church, declaring Infants at their Baptism to believe, that is to undertake the profession of the Faith, and this he calleth, *saluberrime consuetudinis rationem*, an account of a very good Custom.

3. Obj. 2. If Infants be savingly regenerated by being baptized, then must Infants dying without Baptism be excluded from Salvation. Ans. 1. Though it be certain that S. Aug. Fulgentius, Prosper, Isidors

Aug. Ep.  
23.

*Isidorus Hispalensis*, *Alcuinus*, and the whole stream of later Writers before the reformation, do pass a sad sentence upon unbaptized Infants, yet even then some and those none of the meanest, did strive against the stream, as *Biel*, *Gerson*, *Cajetan*, with some others noted by *Cassander*. And it hath been ordinarily acknowledged in the Christian Church, that where *Baptism* could not be obtained, adult persons exercising Christian Graces, might obtain *Salvation* without it, even besides the case of *Martyrdom*: this was asserted by *S. Augustin*, largely defended by *S. Bernard*, and the *Master* of the sentences, with his School, is encluded in *S. Ambrose* his hopes of *Valentinian* the Younger, who died without that *Baptism* which he designed and desired, and is proved by the instance of the *Thief* upon the Cross. And hence it will follow that though *Baptism* be an *instrument of Salvation*, yet it is not in all Cases of absolute necessity thereunto. 2. There is cause to hope well of those dying Infants who cannot obtain *Baptism*, because the mercy and goodness of God, may account them according to their capacity, *passively* to accept of the Covenant of Grace, by being born in a Church and of Parents, who designed them for Communion with Christ,

*Cassand. de  
Bapt. Inf.*

*Cont. Don.  
l. 4. c. 22.*

*Bern. Ep.  
78. Lib. 4.  
Dist. 4.  
Amb. de  
Obit. Val-  
ent.*

Christ, and the embracing Christianity. Of the happy state of such Infants, *Rivet* *Rivetus ubi supra, n. 8, 9.* and Dr. *Ward* doubt not, though this latter expresseth his less degree of confidence *Ward's Resp. ad Gat. n. 18.* where Baptism is wanting, through the neglect or contempt of the Parents: yet it must of necessity be acknowledged, that there is greater certainty of the salvation of Infants baptized, than of those who dye without Baptism, because the Ordinances of Christ ought by no means to be looked upon as *useless for salvation*; and the promise made to Christians and their Seed, is upon condition of their acceptance of the Covenant of Grace, *Act. 2. 38, 39.* as was also the promise to the Seed of *Abraham. Gen. 17. 7. -- 14.*

4. *Obj. 3.* If Infants be *savingly regenerated by Baptism*, it would be an excellent piece of Charity to baptize *Pagan Infants*, and even to *murder baptized Infants*, because many of these do afterwards by irreligion or debauchery, expose themselves to eternal damnation: but the former is opposite to Christianity and the other to humanity. *Ans.* There can be no *act of Charity*, but what is every way conformable to Christian duty, and is no way injurious to the interests of men, and therefore the actions mentioned in this objection are far from being charitable.

charitable. Because 1. To baptize *Pagan* Infants, continuing with them under their *education*; would be to abuse Gods Ordinance, by administering it to subjects not duly qualified, according to the will of God; and therefore no saving benefit could be expected thereby to such Infants; because as Mr. *Hooker* expresth *Eccles. Pol.* it, *Sacraments are not physical but moral*  
*l. 5. n. 57. instruments of Salvation, which unless we perform as the Author of Grace requireth they are unprofitable.* 2. To take *Pagan* Infants from them *forcibly* and *unjustly*, that they may be baptized, and educated in Christianity, is no right act of Christian Charity: for though those particular persons might obtain that Salvation by *embracing the Christian life and doctrine*, which they cannot enjoy in the pursuance of *Pagan Idolatry*: yet such actions being against the right of their Parents, and thereby contrary to that *justice and innocency* which Christianity commendeth, would greatly tend to the prejudice of the name of Christ in the World. 3. *Pagan* Infants undertaken to be brought up in Christianity and as it were *adopted* into Christian Families, have by reason of that intended education, a *right to Christian Baptism*, as *Abrahams* Servants bought with money had to Circumcision, with

with all others born in his House: and if such an Infant dye, so soon as it hath received Baptism, yet *Fulgentius* declar-  
 eth him *factum esse heredem Dei, & co-*  
*heredem Christi, that he is made an Heir*  
*of God, and joint Heir with Christ.*

*Fulg. de  
Ver. Prad.  
l. 1. c. 12.*

5. As to the other part of this Objecti-  
 on, Though it be certain (whatever we  
 judge of Baptismal regeneration) that  
 it had been *better for every wicked man,*  
 never to have lived to commit those hai-  
 nous sins, for which the *wrath of God*  
*cometh upon the Children of disobedience:*  
 yet there can be no more horrid and un-  
 charitable action attempted in the World,  
 than the murdering baptized Infants:  
 which would be a *wicked acting* against  
 the holy command of God, and extream-  
 ly opposite to the *meekness* and goodness  
 of Christianity, and such practices would  
 tend to the ruin and extinguishing of the  
 present Church of God, and to render  
 Christianity *abhorred* in the World, to  
 the prejudice of many thousands of Souls:  
 and to the *prejudice of these Infants,* both  
 in the loss of their lives, and in hindring  
 them of the opportunity of exercising  
 pious and *holy lives* in the World; where-  
 by God might be glorified, and them-  
 selves qualified through the grace of God,  
 to partake of *higher degrees of glory* in the  
 World

World to come; there being good reason to judge, that the Apostles, Martyrs, and eminent Servants of God in this life, have a more excellent glory in the other World, where all that enter in, have perfect joy.

6. *Obj.* 4. This position placeth a great efficacy in Order to Salvation, in an *outward action* of man baptizing, yea rather more than in the *Grace of God and Predestination*: Since it must be supposed, that many who were in a state of Salvation by their Baptism, do yet finally perish; and therefore also all those who assert perseverance in a state of Grace, must disown this opinion of *Baptismal*

*Tertul. de Bapt. c. 2.*

*saving regeneration.* *Ans.* 1. That it is certain that some outward actions of men, not as they are their actions, but as they conclude the tenders of the grace of God, and are his *institutions*, or as they bear respect to the Grace and Promise of God, may be greatly available to our Salvation: such were the Apostles Preaching, and such is the due Administration of Sacraments; and he who will dispute against the *efficacious vertue* of these things, as means of Grace, must oppose also the saving benefits of the Gospel, and of the institution of Christ. And the advantage by this Ordinance of Baptism is,

is, that it is a performance on *mans* part, of what the Covenant of Grace requireth concerning *Infants*, and that it is on *Gods* part an Ordinance of Grace; and therefore the benefits by Baptism, do flow from the *Grace* and Promise of God, and ought not to be considered in opposition thereto; and even the advantage of baptized *Infants* dying in their Infancy, is the fruit of the grace of God and Predestination.

2. The Question about Perseverance is well observed by Dr. *Ward* to be distinct from this present subject: for to persevere in the *Infant-regeneration* which is chiefly relative, is no sufficient qualification for the acceptance of the adult, in whom another kind of *regeneration*, (by inward real conversion, and gracious qualifications and exercises) is necessary, and of whom the Question of Perseverance is in the same place declared to be understood, and to the same purpose writeth *Amyraldus* also. And whereas Infant Baptism receiveth the person to be under the Covenant of Grace, it is justly asserted by Dr. *Ward*, that even those who after Baptism live in wickedness, do continue acquitted and discharged from the *Original guilt* of the first Covenant, and that bringing destruction upon themselves under the Gospel, they do perish altogether

*Wardi*  
*Thef. n. 36.*

*Thef. Salm.*  
*de Perse-*  
*ver. th. 39.*  
*Ibidem.*



altogether for the breach of the second Covenant, or for not performing the conditions of Christianity, which they undertook in Baptism, which also was asserted by S. *Augustine*, *Fulgentius*, *Prosper* and the *African Synods* which are by him there produced.

## S E C T. VI.

*Of the notion of visible regeneration in Baptism.*

I. There is another Notion of *Baptismal Regeneration* to be considered, That Baptism doth certainly *admit* persons, into Communion with the Church of Christ, and to visible Membership with him; and that every baptized person whether he be adult or Infant, hath thereupon such titles belonging to him, that he is to be called *regenerate*, a *Child of God*, a *Member of Christ*, upon the account of his being then admitted into the Christian Society, and being received by Baptism to the profession of Christianity, and under the Covenant of Grace, whereby he is *visibly* such. And this opinion as it referreth to the *adult*, doth also acknowledge, that Baptism is to them a *means of Grace*, and of Spiritual Regeneration unto Salvation, when

when they come to it *duly prepared* with those gracious qualifications which are necessary to the receiving the saving benefits of Gods Covenant, and also as it is *well improved* by their future holy exercises of life. Indeed there are some men who allow no *spiritual efficacy* to the Ordinance of Baptism, as an instrument of grace; but this is an opinion so contrary to the nature of a Sacrament, and to the general Doctrine of the Ancients, and the Protestant Churches, that it deserveth to be earnestly *exploded*.

2. This notion as it is extended to *Infants*, as understanding them in this sense to be *regenerated* in Baptism, was embraced by some in our Church from King *Edwards* Reign, and seemeth probably favoured by some expressions of Bishop *Whitgift*, and is more particularly expressed by Bishop *Carlton* and divers others. Nor doth the entertaining this way of explanation, necessarily deny the saving Regeneration of all baptized Infants. For though some few persons have *inconsiderately* uttered hard expressions against many dying baptized Infants, as that *multi infantes damnantur cum baptismo*; such words do appear at least so *unadvised and ungrounded*, that I presume it will be ordinarily acknowledged by

*Answ. to  
the Appeal  
c. 12.*

them who embrace this notion to be neither safe nor charitable to imitate them. But most others who proceed this way, though they come not so far as to embrace it as a *Doctrine*, that all baptized Infants in the Church are in a state of Salvation, yet because they know of nothing wanting towards their Salvation, they conclude that it is at least very *hopeful to God-ward*, and that the Church by the judgment of *Charity*, must acknowledge them all in a justified estate.

*Ubi supra* 3. Bishop Carlton declareth himself to this purpose, *That young Children baptized are delivered from Original sin we doubt not, and if they dye before they come to the practice of actual sins, they shall be saved: and that Children baptized are put into the state of Salvation, I make no doubt of it, but, saith he, this we must believe ex judicio charitatis.* Which Phrase of believing by the judgment of *Charity* (which some have thought improper) is I conceive the same with those words of *S. Paul*, *1 Cor. 13. 7. Charity believeth all things*; that is, where there is nothing that can determine us to the contrary, Christian Charity requireth us to entertain the most favourable apprehension, and to judge and hope the best. And that Rubrick, *That Children baptized dy-*  
ing

*ing before they commit actual sins are undoubtedly saved*, may according to this notion, be acknowledged as certainly true of Children indefinitely, without denying it to be true universally. And they who entertain these apprehensions do acknowledge, that all baptized Infants or others are regenerated and justified *Sacramento tenus* ; or they are visibly such so far as concerneth their profession, and the application of the means of grace ; and they may be affirmed to be such, according to the usual language of the Holy Scriptures concerning Sacraments, and the dispensation of the grace of God.

4. And this notion as it is very true, so it is made use of and manifestly allowed in our Liturgy, in the office *for them who are baptized in riper years* : where every person then baptized is said to be *regenerated and grafted into the body of Christ's Church, to be born again, and made an heir of everlasting Salvation through our Lord Jesus Christ, and to have now by Baptism put on Christ, being made a Child of God and of the Light*. Yet it is not hereby intended to be dogmatically declared, that every adult person receiving Baptism is thereby in a certain state of Salvation, because true Faith and Repen-

tance which some such persons may possibly want, is in them necessary in order to the spiritual efficacy of the Sacraments, and is so acknowledged by the Doctrine

*Artic. 27:* of our Church. For as our Articles declare, *that those who receive Baptism rightly, are thereby as by an instrument grafted into the Church, and obtain remission of sins,* so they also assert concerning

*Artic. 25.* Sacraments, *that in such only who worthily receive the same, they have a wholesome effect and operation.*

5. Agreeable hereto are the frequent expressions of the ancient Church, in which it was ordinarily and truly delivered, that *Baptism* without true *Faith and Repentance*, cannot avail to the salvation of the adult, nor put them into a present justified state. And though some words in *S. Augustine* by way of dispute and inquiry, do incline to the contrary, yet that that was none of his fixed judgment,

*Sent. l. 4.*  
*Dist. 4. b.*  
*Aug. Cont.*  
*Liter. Pet.*  
*tit. l. 1. c.*  
23.

was sufficiently observed by the Master of the Sentences. *S. Augustine* proveth that Baptism is inwardly of no profit to some, from the example of *Simon Magnus*; and from the same instance *S.*

*Hier. in*  
*Exek. 16.*

*Hierome* concludeth, that he who doth not receive Baptism with a compleat Faith, is indeed baptized with water, *sed nequaquam baptizatus est in salutem,*  
but

but is in no wise baptized unto salvation ; and Cyrill of Hieru. expresseth him who cometh with his body to Baptism, and not with his heart, to be nothing profited. And this must needs be acknowledged for truth, because the performance of the conditions of the Covenant of grace by the adult, can in no respect be confined to Baptism only. Cyril. Hieru. Procat.

6. Yet these Writers did ordinarily acknowledge, both *universally* concerning all persons baptized, and *particularly* concerning any adult person, that they had put on Christ, and were made his Members, and were regenerated by the Holy Ghost, and born again, with other such like expressions. S. Augustine saith, Men put on Christ either *ad Sacramenti perceptionem*, so far as concerneth the receiving the Sacrament, or *usque ad vitæ sanctificationem*, as far as reacheth to the sanctification of life : which is admitted by P. Lombard, who inferreth thence, that all persons who receive Baptism put on Christ. Cyril telleth every one of those adult persons, who came to be baptized, Cyr. Catech. 3.  
 Πνίμα τὸ ἅγιον σφραγίσεν τὰς ψυχὰς ὑμῶν, the Holy Ghost will seal your Souls. According to the expression of Rabanus, any baptized person à Christo Christianus vocatur, & Dei Patris & Ecclesie matris De instit. Cleric. l. 1.

*noscitur esse filius* : is called from Christ a Christian, and is known to be a Child of God his Father, and of the Church his Mother ; and Clemens Alexandrinus accounteth all who are admitted into the Church of Christ, to be called *Members of Christ* whose body is the Church ; and towards them who indulge themselves in

*Sicrom. l. 7.* Carnal practices and pleasures, he indulgeth himself in this fanciful expression, to esteem them *σαςας ειναι τῷ αγγελοι σαρματι*.

7. But above all, the language which the holy Scripture useth, is to be observed, which as it oft speaketh of *Children of God*, and such like Phrases concerning them who are inwardly renewed by a divine life (which it every where requireth as of absolute necessity) so upon account of visible admission to the Church, and profession of the Faith it oft applyeth the like expressions towards every person received into the Church.

*Gal. 3. 27.* So 1. S. Paul declareth as many of you as are baptized into Christ, have put on Christ.

2. Concerning baptized persons being *Members of Christ*, and grafted into his body, the Apostle saith, 1. Cor. 12. 13.

*We are all baptized into one body*, and v.

27. *Ye are the body of Christ and Members in particular* : Which words respect every one in the Church of Corinth, who

are

are required from this argument, because they are *members* of Christs body, to consult not themselves, but the benefit of the whole Church, and to consider the different proportions of several Members. And when he useth this Argument against Fornication. *1. Cor. 6. 15. Shall I take the Members of Christ, and make them the Members of an Harlot? God forbid;* he doth no doubt thereby dissuade every person who had undertaken Christianity, from that filthy sin, because by his Baptism, his body was dedicated to be a Member of Christ. And to this may be added what our Saviour speaketh, *Job. 15. 2. of a branch in him that beareth not fruit.*

8. 3. Concerning the titles of being *V. Sect. 9:*  
*regenerated, born again,* and being the *n. 5.*  
*Children of God;* we may observe that even those circumcised Members of the Jewish Church, who denyed the holy one and the just, and killed the Prince of life. *Act. 3. 14, 15.* and who as yet had *Act. 3. 25:*  
 not repented nor were converted, *v. 19.*  
 were yet called *the Children of the Covenant, which God made with Abraham.* And of those Jews for whom the Apostle had great sorrow and continual heaviness, and for whom he could wish himself accursed from Christ, he saith, that *to them pertain-* *Rom. 9. 4:*



*eth the adoption.* By which expressions it is meant, that they were visibly Children of the Covenant by undertaking it, and that they were under the tenders and external priviledges of adoption, and under the visible means of the spiritual benefits thereof. Under the Christian profession, the Apostle expressing to his *Galatians*, the difference between being under the legal Covenant which *gendreth*

*Adv. Marc. l. 5. c. 4.* *to bondage, Ch. 4. 24.* and the Evangelical Covenant which bringeth forth them that are free, or between *Judaismus* and *Christi-anismus* as *Tertullian* speaketh, saith, *that the Jerusalem which is above* (that is the Covenant of Grace, and the Gospel Do-

*Illyr. Gloss. in Luc,* *ctrine as Illyricus rightly glosseth) is the Mother of us all, v. 26. and we are the Children of the promise, v. 28.* Which things are mentioned as titles of privilege, which their undertaking the Gospel profession did receive them unto. And when the Apostle telleth them, *Gal. 3. 26. Ye are all the Children of God by Faith in Christ Jesus*, it is evident from his scope, that by *faith* is there understood the Gospel dispensation of Faith undertaken by them, in opposition to the Law; and that those who by Baptism are admitted to the profession of the Christian Faith, are called the Children of God, *Ch. 3. 26,*

27. or by way of distinction, *υἱοὶ θεοῦ*, *Sons of God*, under great external priviledges of Christian freedom, (and also inwardly *Sons* and *Heirs* of life if they live as becometh the profession of Christianity) whilst they who were under the Law were *Νήπιοι*, *Children under age*, being in bondage under the Elements of the World, Gal. 4. 1, 3. And since all those who by Baptism do enter upon Christianity, are entituled *Sons of God*; which Sonship proceedeth not from their natural Generation, but from their entrance into the Covenant of God, persons baptized may according to the same sense, be hence called *regenerate* and *born again*: and such expressions also are sufficiently allowed and defended, from the Scripture speaking of being *born again of Water and of the Spirit*, Job. 3. 5 and calling Baptism *the washing of regeneration*. Tit. 3. 5.

9. 4. Concerning baptized persons being called *Heirs of Everlasting Salvation*, we may observe, that those Members of the Church visible, who shall be cast into outer darkness, are yet called *Children of the Kingdom*, Mat. 8. 12. And they may well be called *Heirs*, to whom the promise referring to the inheritance is confirmed, and who are by Baptism received under the Seal of the Covenant of Grace,  
which

which alone giveth right of *inheriting*, Gal. 4. 30. On this account the Gentile Church, and every Member embracing the Christian Faith, are called *Fellow-Heirs and Members of the same body*, Eph. 3. 6. they also being now by the Gospel grace received to be the *Children of the Covenant*. And S. Peter exhorteth Husbands and Wives embracing Christianity, to mind their duties, as being *Heirs together of the grace of life*. 1 Pet. 3. 7. And when S. Paul exhorteth the *Thessalonians to walk worthy of him, who hath called them unto his Kingdom and Glory*; it is manifest that he speaketh to them all, and even to them who were most negligent of the Christian life; to whom such titles of dignity do belong, from their Christian profession and being under the Gospel Grace; though the *inward priviledges* exhibited under those Titles, are only the portion of those who do perform the Conditions of the Gospel Covenant. And upon the same account that baptized persons may be called the *Sons of God*, they may be also thence concluded *Heirs of Salvation*.

10. 5. On the same manner, may Christians by Baptism be acknowledged to be *regenerated by the Holy Ghost*, because the entrance into the body of Christ by Baptism, is a priviledge obtained

tained by the Grace of God, or by the Holy Spirit. For in Baptism the Minister acteth *in the name of the Father, Son, and Holy Ghost*, and therefore as *Calvin* asserteth, Baptism is to be received as from the hand of God; *Baptismus accipiendus est quasi ex manu Dei*: Wherefore in like manner as Baptism which is performed in the name of the *Holy Ghost* hath been shewed to regenerate, persons may be properly said to be therein *regenerated by the Holy Spirit*; to which agreeth that Phrase of being *born of Water, and of the Spirit*, *Joh. 3. 5.* And as all gifts, and diversities of operations in the Christian Church, are derived from the Holy Spirit. *1 Cor. 12. 4, 11.* So particularly this gift or privilege of being *baptized*, and received into Membership with the body of Christ, is acknowledged by the Apostle to flow from the *holy spirit*, unto whom all benefits of Divine Grace and favour are ascribed. For the Apostle saith, concerning every visible member of the Church of *Corinth*, as is manifest from the design of that Chapter, *By one* *1 Cor. 12.*  
*spirit we are all baptized into one body*: *13.*  
to which place *Zanchy* referring saith,  
*Vi Spiritus Sancti baptizamur, &c.* By the *De Trib.*  
power of the Holy Ghost, we are baptized *Eloh. Par.*  
of the Father, into one body of Christ, and *1. l. 7. c. 5.*  
*Sett. 6.*  
thereby

thereby regenerated as well by the Spirit, as by the Father and the Son. And again, *Hæc regeneratio seu insitio in Christum, fit à patre sed per spiritum Sanctum.* And this is agreeable to our Book of Articles, expressing, that in Baptism the promise of forgiveness of sins, and of adoption to be the Sons of God, by the Holy Ghost are visibly signed and sealed.

Artic. 27.

11. Besides these expressions, the Scriptures speak of persons baptized being buried with Christ, Col. 2. 12. and being dead unto sin, and buried with Christ by Baptism unto death, and being planted together in the likeness of his death. Rom. 6. 2, 4, 5.

Tom. 7. de  
Persever.  
c. 2. p. 118.  
¶ 137,  
138.

And as Zanchy at large observed, *Notanda est Scripturarum consuetudo, &c.* The usual way of the Scriptures is to be observed, they call as many as give up their names to Christ, and are baptized into his name, persons justified, sanctified, and the Sons of God. And in another place he saith, All who are baptized are sealed unto Christ, as be-

Tom. 8. de  
Relig.  
Christ. Fi-  
des. De  
Baptismo.  
Sect. 1.

ing now incorporated into him by the Holy Ghost, that they may not be under their own power, but under his; by whom they are said to be taken into the fellowship of his Covenant, and to be made one body with him and all Saints, and to be partakers of all spiritual and heavenly good. And in his next Paragraph he saith, All who are

are baptized *tales esse & fieri Sacramenta- Sect. 2.*  
*liter & vere dicuntur, are sacramentally and*  
*truly said to be such and to be made such.*

12. But it may be said, that according to this sense, these expressions of being regenerated, born again, members of Christ, &c. have but a low signification, not suitable to the excellency and dignity of those names. *Ans. 1.* These expressions even as they are used at the Baptism of the adult, do enclude a considerable *hope* and *evidence*, of true spiritual Communion and Membership with Christ, and of inward regeneration and a right to Eternal Life, which are benefits certainly attained in Baptism, by persons duly qualified for the receiving them. 2. They declare the very high *privilege* of the *Christian calling*, the entrance into which is the way to the Communion with Christ, and to the highest enjoyment of the *privileges* of the Children and Heirs of God, which those persons do enjoy who do neglect the Christian life. And the Scriptures usually mention those who are under the tenders of Salvation, by terms of great *privilege and dignity*; not to make them *secure* in the disregarding true piety: but partly to *amplify and exalt* the Gospel grace and goodness of God whereby so great benefits are set before us;  
 partly

partly to manifest our great *engagements* to exemplary Piety and Obedience, from so great encouragements; partly to *testifie* that if we perish by willful neglect of God and disobedience to the Gospel, this will be to fall into dreadful misery, out of that state which enclued excellent means and great opportunities, of obtaining Eternal Salvation; and partly to manifest that wicked practices in such persons are both in themselves more *hainous*, and more *abominable* in the sight of God, because this includeth a *spiritual sacrilege*, or a profanation of what was devoted to God, by the most *solemn dedication of Christian Baptism*.

13. Thus under the Old Testament, it was no argument for neglect and security, but an high expression of Gods favour to the Jews, and of their deep obligations to serve and honour him, and cleave unto him, when he declared himself; *I am a Father to Israel, and Ephraim is my first born*; and *turn ye backsliding Children, for I am married unto you*. And it was the aggravation of their sin and disobedience against God, that he had *nourished and brought up Children, and they had rebelled against him*, and that they *broke his Covenant though he was an Husband to them*; and that *Israel and Judah who had*  
 God

God for their Husband, should play the Harlot, and commit Whoredom and Adultery, in departing from him; and deal treacherously with him, as a Wife treacherously departeth from her Husband. And under the New Testament, when Christ said of Capernaim, that she was exalted to Heaven, but should be brought down to Hell; this both expressed Gods exceeding kindness manifested unto them, and their very unanswerable behaviour, together with the aggravation of their misery, that after such tenders of Salvation, it should be more tolerable for Sodom than for them. And the Apostolical Doctrine abundantly testifieth, that to defile the Temple of God, and prophane the members of Christ, are practices execrably impious, and destructively pernicious.

Hof. 2. 2,  
3, 4, 5, 7.

Jer. 3. 20.

Mat. 11.  
23.

1 Cor. 3.  
16, 17. Ch.  
6. 15, 19.

## SECT. VII.

Of Sureties, and some other things in the Office for Baptism.

I. The next thing to be considered, is the use of *sureties*, or of *Godfathers* and *Godmothers*. These have been received and appointed by the *Bohemian*, *French*, *Dutch*, and other Protestant Churches, and that the Primitive Church had *sponsors* for Infants at their Baptism, is evident from divers passages in *S. Augustine*, and from the Author *de Hierarchia Ecclesiastica*,



*Tertul. de* *fiastica*, and also from *Tertullian*, speaking  
*Bap. c. 18.* of the *Sponsores circa parvulos in Baptis-*  
*De Synag. mo.* *Buxtorf* telleth us, that the Jews at  
*Jud. c. 2.* their Circumcision have a *susceptor*, or  
*Synops.* *compater*; and among others, the *Leyden*  
*Pur. Theol.* *Professors* have esteemed that place of the  
*Disp. 44.* Prophet *Esay*, *Is. 8. 2, 3.* to be an in-  
*n. 54.* stance of the ancient use of such witnes-  
 ses, at the *Circumcision* of their Children,  
 and that from thence this usage in the  
 Primitive Christian Church was received.  
 Now though the use of sureties be not  
 much opposed, yet 1. Some impose a  
 sense upon some expressions of the Litu-  
 rgy, as if sureties were made thereby a  
*necessary condition*, without which Bap-  
 tism might not be administred to Infants:  
 and 2. it is objected that they do *declare*  
*and promise* the belief of the Faith (and  
 the practice of Christian life) in the In-  
 fants name, and yet they can neither tru-  
 ly say that he now doth believe, nor can  
 they upon sufficient grounds engage that  
 he ever shall believe, &c.

2. But 1. It is fully evident, that nei-  
 ther the *use of sureties*, nor their *promise*  
 is made a necessary condition in our Li-  
 turgy, of administring Baptism to Infants,  
 because no sureties are required at the  
 administration of *private Baptism*, where  
 our baptismal Office declareth, the Child

to be *lawfully and sufficiently* baptized. And though it be directed as *expedient*, that if the Child which was privately baptized do live, it should be *afterward brought into the Church* with sureties ; yet at that time before any notice is taken of the sureties, the Priviledges of Baptism are declared to belong to that Infant ; that he is *by the Laver of Regeneration in Baptism, received into the number of the Children of God, and Heirs of everlasting life.* Wherefore these words in the form for publick Baptism of Infants, *This Infant must also faithfully for his part promise by you who are his sureties ;* do only evidence that this which is in it self a thing expedient, *must* be practised according to the Order and Constitution of the Church, which is groundd upon profitable and useful considerations, for the better assuring the Christian education of the baptized Infant.

3. The *Baptismal Interrogatories* which are next objected, are both of great antiquity, and of allowable and profitable use. That Interrogatories were used in Baptism, from the very time of the Apostles, and that S. Peter's *ἰπερωτημα*, I Pet. 3. 21. doth allude thereto, hath been observed by very learned men with much probability. In S. Cyprians time the par-

T

ticular

Cyp. Epist.  
70. & 76.

ticular Forms of Interrogation in Baptism, were so honourably esteemed, that they were inviolably observed without alteration, even by those *Hereticks and Schismatics* who then separated from the Church, although their retaining them, encluded what was prejudicial to

*Tertul. de Pudic. c. 9. de Bapt. c. 6. Ad Mart. c. 3. de Spect. c. 4. de Cor. Mil. c. 3.* the designs of their Schism. *Tertullian* also expresseth the custom of using *Interrogatories*, concerning the Creed and profession of the Christian Faith, and also concerning the renouncing the Devil and undertaking the Christian warfare; and in divers places sufficiently signifieth the *set Forms* of Interrogations and Answers.

*Const. Apost. l. 7. c. 42.* In the *Greek Church*, as the Author of the *Constitutions* hath expressed it, the person to be baptized being asked, if he did renounce the Devil, and ingage himself to the warfare of Christ and believe, he answered *Ἀπολάσσωμαι τῷ Σατανᾷ, &c.* and *Συνάσσωμαι τῷ Χριστῷ καὶ πιστεύω*; *I renounce the Devil, &c. I ingage under the Banner of Christ and believe.* And the fixed use of certain Interrogatories and Answers is mentioned by *Dionysius Alexandrinus*, as being observed in Baptism before his time.

*Euseb. Hist. Eccl. l. 7. c. 8.*

4. The use of Interrogatories, at the Baptism of *Infants* to be answered by others in their names, was encluded as part of this ancient Ecclesiastical practice, as may be

be collected from the place above-mentioned, from *Tertullian* speaking of the *Sponsors of little Children in Baptism*: but the same is more fully expressed by *S. Augustine* who declareth his approbation of the usefulness of the answers made to these Interrogatories in the behalf of Children, and undertaketh to give an account how they must be understood, and calleth this an *useful Custom*; which both intimateth it to be of ordinary practice, and to have been of long continuance. The Author of the Ecclesiastical Hierarchy, expresseth the *sponsor* for the Child, to declare in his name, ὅτι ὁ πᾶς ἀποδέχεται καὶ συντάσσεται, that the Child doth renounce and engage; and *Isidorus Hispalensis* noteth, that little ones who cannot speak or declare they believe, are baptized *alio protestante*, with another persons making the profession on their behalf; and this usage hath been also embraced by divers Protestant Churches, herein following the *Bohemian* which was the first reformed.

*Augustin*  
Ep. 23.

*De Hier.*  
Ecc. c. 7.  
ad fin.

*Rat. Dis-*  
cip. c. 3.  
Sect. 2.

5. That the true intent and benefit hereof may be understood, we must consider. 1. That every person baptized, thereby undertaketh to renounce the Devil, to embrace the Christian Faith, and to become the *Servant* of God, and Disciple

of Jesus Christ. This is evident from that command of Christ. *Mat. 28. 19.* Μαθηταῖς βαπτίζετε make them Disciples by baptizing them, and from the form of of Baptism, *in, or into the name of the Father, the Son, and the Holy Ghost*; and from such expressions as these, concerning them who have undertaken Baptism, That they *are dead unto sin*, so as that they *should not live any longer therein*, that they *are baptized into Christ*, and *into the likeness of his death*, and that they have *put on Christ*. 2. That Infants are capable of being engaged to God, and may stand obliged *to believe in God, and serve him*, and to reject the ways of sin and wickedness. This is manifest from the Circumcision of Children under the Law, and from their little ones entering into Covenant with God, *Deut. 29. 11, 12, &c.* and is enclused in the Baptism of Infants, which is *a dedicating them* unto God, and layeth an obligation upon them to entertain and persevere in the Christian Life and Faith, whether they have any Sureties or no: and he that owneth not this obligation from his Baptism, doth go far toward the *renouncing of Christianity*. 3. That when the Sureties answer in the Childs name, *I believe, I renounce, &c.* this is a more solemn representation

or

or declaration, of what the Child undertaketh by his Baptism, and hereby as the Master of the sentences determineth, *parvulus hac sponsione tenebitur non sponsor,* Sent. 1. 4. Dist. 6. 8. the Child and not the surety standeth bound by this engagement: only the surety is obliged to be careful of admonishing him. This explicate Declaration of what the baptized Infant undertaketh, is fitly used in Baptism, conformably to Antiquity, because it tendeth to express clearly, a considerable part of the design and end of Christian Baptism, and to put all other baptized persons in mind of their engagement that they may live answerably thereto. And the matter of this *baptismal vow* being expressed in the publick Congregation, in the Childs name, where all who are present may bear witness thereto, may be a considerable argument to be urged upon him when he cometh to Age, to induce him to the greater diligence in the Christian life. And these words of the Sureties *I believe, &c.* are not directly words of promise of what they undertake shall be performed, but words expressing contract and engagement in the baptismal vow, and declaring in what profession and practice, this Infant by his Baptism standeth obliged to live and die.

6. There is a further advantage by the use of *sureties*, in that they are (as is expressed in the exhortation to them) to see that the Child be taught, what a solemn vow, promise and profession, he made in Baptism, that he be vertuously brought up. And that he be instructed in those points of Christianity, which a Christian ought to know and believe to his Souls health, and to call upon him to hear Sermons. All this (which is in our Church required) may well be performed by the Surety, and imposeth no heavy burden upon him, and (besides the Parents care which may hereby be quickned) it may be of great advantage to the Religious life of the Child.

*Tert. de  
bapt. c. 18.*

*Dionys. ubi  
supra.*

*De Conf.  
Dist. 4. Vos  
ante om-  
nia.*

The ancient Church either did require more than this from the *sureties*, touching their particular ordinary care of the Childs Education, or else their sense was over-severely expressed, by several particular Writers as *Tertullian*, the Author of *Ecclesiastica Hierarchia*, and some others.

7. Having thus far discoursed of the use of *Sureties*, and the intent of the Interrogatories, referring to the baptismal engagement; it may be further observed, that when they are asked, *Wilt thou be baptized into this Faith?* and they answer in the Childs name, *That is my desire;*

fire; the plain meaning thereof is, to express, that the intent of the Childs being present, is to receive Baptism, which upon its account, and in its right and name they desire for it. And when in the Catechism there are these Questions and Answers. *Q. What is required of persons to be baptized? A. Repentance whereby they forsake sin, and Faith whereby they stedfastly believe the promises of God, made to them in that Sacrament.* *Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them? A. Because they promise them both by their Sureties; which promise when they come to age themselves are bound to perform:* the sense of the former answer is, that he who cometh to Christian Baptism, is not left at liberty to lead a loose life, but he ought to *practise faith and repentance*, as a previous qualification unto Baptism in the adult, and as a consequent duty upon Baptism, both in them who are baptized in their Infancy, and at riper years. And the sense of the latter Question and Answer is, That though Infants be not capable of the particular *acts of faith and repentance* in their present state, yet by those expressions of contract, whereby their Sureties in their name only, declare what their Baptism obligeth them unto,



it is manifested that they do *undertake faith and repentance*, as much as is possible for the infant state, and do stand engaged from their Baptism, more particularly to act Faith and Repentance when they come to Age.

8. Another expression in the baptismal Office hath been misunderstood : *viz. Who by the Baptism of thy wel-beloved Son Jesus Christ, didst sanctifie water to the mystical washing away of sin.* Now we may well say that water is sanctified for Baptism, when by divine authority water is selected from all other things, and determined to be the proper matter, or outward Element of Baptism: and that is *sanctified* which is set apart, or determined, to such a sacred use, to which other common things are not admitted. And Christs Commission to his Disciples, to baptize all Nations, in the name of the Father, and the Son, and the Holy Ghost, is an Authoritative determination of the form of Baptism, or the Sacramental words, and of the extent of its use. And both from thence and from our Saviours *passion* doth it receive an efficacious virtue. But *water* was the *matter of Christian Baptism*, for the remission of sins, and admission into the number of Christs Disciples, before either that Commission,  
or

or our Saviours Passion. And as water was appointed for the Disciples of *John*, by Gods commanding him to baptize with Water, so that this was the Element which was set apart, for the admitting Disciples unto Christ himself, under the Gospel, and for the conveying to them remission of sins, was manifested by *Jesus coming to be baptized therewith*, from whence forward all who came to be his Disciples, were baptized with water in the *Baptism of Christ*. To this purpose the ancients frequently speak of *Christs Baptism, sanctifying the water of Baptism*. So *Tertullian Baptizato Christo, i. e. sanctificante aquas in suo baptismo*. And the Author de Cardinalib. *Christi operibus. Veniebat Christus ad baptismum, ut Sacramento perennis daretur autoritas*. To the same purpose also *Nazianzen Orat. 38. & 39*, and *S. Bernard de Epiph. serm.* and even the Annotations under the Assemblies name, express this as one end of Christs Baptism, to sanctifie the flood Jordan, and all other waters to the mystical washing away of sin.

*Tertul. adv. Pud. c. 8.*  
*De Bapt. Christi.*

*In Mat. 3. 15.*

9. The use of the sign of the Cross in Baptism, I here purposely omit, because it will be more fitly discoursed of in the following Book, where also I shall discourse of the Imposition of hands *ch. 4.*  
in

in confirmation, and of the *Ring* in Marriage.

## SECT. VIII.

*Of the Office for Confirmation, and that for Marriage.*

*Hom. of  
Com. Pray.  
and Sacram.  
Art. 25.*

1. The main things, referring to *Confirmation*, being considered in the following Book; and some things in the *Catechism* (which are most impugned) being sufficiently cleared from the five foregoing Sections; I shall here only observe that though our *Catechism*, *Homilies*, and *Articles*, do sufficiently declare, that Christ ordained only two Sacraments in his Church, yet some have taken exceptions at those words of the *Catechism*, which express that there are *two only* (Sacraments) *generally necessary to salvation*, as if these words did intimate the contrary: which exception doth manifest how innocent words may be wrested by the force of suspicions.

*Conf. Boh.  
6. 11.*

2. And some like not that these Sacraments are said to be *generally necessary to salvation*: which as it was the Doctrine of the ancient Church, so is it also of the Protestant Churches; the *Bohemian Confession* expresseth it to be their Doctrine, that

that Sacraments are necessary to Salvation; *Catech. Genev. de Sacram.*  
 and the Geneva Catechism declareth that he who despiseth the use of the Sacraments, is to be accounted of as one who tacitly denyeth the name of Christ, and he who thinking not meet to profess himself a Christian, ought not to be ranked among Christians. And concerning Baptism when our Saviour saith, *he that believeth and is baptized* *Mar. 16. 16.*  
*shall be saved,* doth not that besides other Scriptures express it to be ordinarily part of the condition of Salvation? And touching the Lords Supper, if the obeying the great commands and institutions of the Gospel, and the attending to and receiving those excellent means of Grace, and of Communion with Christ which he appointeth in the Gospel, be ordinarily necessary to Salvation, then must the receiving the holy Communion be acknowledged to be so. And let it be considered without prejudice, whether when our Saviour declared, *Joh. 6. 53. Except you eat the flesh of the Son of man and drink his blood, ye have no life in you;* these words (though they cannot be confined to that Sacrament not then instituted) do not sufficiently declare, that he who hopeth for eternal life by Christ, may not safely neglect the careful attendance on that Ordinance, which Christ hath

hath particularly appointed, to be the *Communion* of his body and bloud.

3. Concerning the *Office for Matrimony*, the words of contract will be most fitly discoursed of in another place, where I treat of the use of the Ring. I shall here only consider such Phrases which some disrelish, that our Liturgy calleth it an *holy Estate of Matrimony*, and saith that *God consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and Unity, between Christ and his Church*. Now it is manifest, that the Apostle expressing the Marriage institution and Union, *Eph. 5. 30, 31, 32.* calleth it a *great Mystery*, not as it referreth to the Husband and Wife, but as it mystically representeth Christ and his Church; saying, *We are members of his flesh, of his body, and of his bones. For this cause shall a man leave his Father, and Mother, and shall be joined unto his Wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.* And to these words of the Apostle, the Phrase of our Liturgy hath manifest reference.

4. And when it is said to be *consecrated*, or to be a *holy estate*, this is as much as to say, that it is designed for a *holy* and *religious*

religious end and purpose. Though the Gentiles lived in lasciviousness and all uncleanness; the Christian marriage as well as the whole Christian life is to be a holy estate, separate from these pollutions: of which the Apostle speaketh, *This is the will of God even your sanctification that you abstain from fornication, that every one of you may know how to possess his Vessel in sanctification and honour, not in the lusts of concupiscence, 1 Thes. 4. 3, 4. 5. for God hath not called us to uncleanness, but unto holiness.*

5. Christian marriage is also an *holy estate*, as it is the lawful way, set apart and ordained, according to the will of God, for the increase of his Church. Thus Children born within the Church and under the Covenant, are called *sons and Daughters which are born unto, or for God.* Ezek. 16. 20. *holy Children*, 1 Cor. 7. 14. and with reference hereunto that the Children may be holy and within the Church, the Apostle saith *the unbelieving Husband is sanctified by the believing Wife, and the unbelieving Wife is sanctified by the believing Husband*: and upon this account the Christian marriage may well be esteemed holy and sanctified, as being a marriage *in the Lord*, 1 Cor. 7. 39. and is fitly called, as S. Ambrose expresseth it, *Sancta copula, a holy bond.*

6. And

Amb. Apol.  
Dav. c. 11.

6. And whereas *S. Paul* declareth how all things are *sanctified by the word of God and Prayer* ; we have concerning marriage a more especial word of Divine Institution, whereby *two are made one flesh*, *Gen. 2. 24.* and that *no man may put them asunder*, because it is *God who joineth them together.* *Mat. 19. 6.* and also a particular divine *benediction* which God gave unto the estate of marriage, *Gen. 1. 28.* And this Marriage Union hath been generally attended with the use of Prayers in the Christian Church.

7. Wherefore Christian Marriage, which as well as the Christian life is designed for the service of God, and for holy ends and an holy use, is upon that account the more fit, to represent the *Unity and Marriage* between Christ and his Church: and this Union being hereby resembled, is both an argument to the more holy deportment in Christian Marriage, and doth also add to the honour of that holy estate ; and therefore it may well be mentioned as a further *excellency* of that holy relation, that *God hath consecrated it to such an excellent mystery, that in it is signified and represented, the spiritual Marriage and Unity, between Christ and his Church.*

SECT.

SECT. IX.

*Of the Communion of the sick, and the  
Office for Burial.*

I. The *Communion of the sick* is very allowable, because the dying state may need the best supports of Christian Faith, the highest encouragements of Divine Grace, and the chief means to strengthen hope, all which is enclued in this Ordinance of the Lords Supper ; it being a pledge and assurance ; yea a tender from Christ, of mercy and forgiveness, to them who truly repent and believe. And though the celebrating this holy Communion *in private places*, standeth condemned in *ordinary* cases by the ancient Canons, yet in this extraordinary Case sick or dying persons were ordinarily allowed to receive it, and the Council of Nice doth well approve of the sick persons desire thereof. And though it be sufficiently proved by *Albaspinus*, that the *Viaticum* frequently given to dying Penitents, did not always enclue the Eucharist, yet it is manifest that they did frequently partake thereof ; as is expressed not only in the Canons of the fourth Council of *Carthage* but in the more ancient

*Conc. Laod.*  
c. 58.

*Conc. Nic.*  
c. 13.

4. *Conc.*  
*Carth. c.*  
76, 78,



*Euf. Hist.* ancient testimony of *Dionysius Alexan-*  
*Ecclef. l. 6.* *drinus.*  
*c. 36.*

*Rat. Disc.* 2. Divers Protestant Churches besides  
*c. 3.* our own, have retained the use thereof;  
*Syn. Pe-* and amongst them the *Bohemian*, the *Po-*  
*tric. Seß.* *lonian*, with the consent of the Ministry  
*5.* of the three several Confessions, and  
*Form. Vi-* that of *Strasburgh* as it was in *Bucers*  
*fit. Aeg.* time. And though this was not practised  
*in Bucer.* at *Geneva*, yet *Calvin* did in several pla-  
*Calv. de* ces, and even towards the end of his  
*quibusd.* life, testifie his allowance thereof, and  
*Ritib. Aug.* also that there were *divers weighty cau-*  
*12. 1561.* *ses, which constrained him to judge that it*  
*Calv. Ole-* *ought not to be denied.*  
*viano. Cal.*  
*Dec. 1563.*

3. But against this it is *objected*, that  
 some persons who have led vitious lives,  
 may earnestly desire the Communion in  
 their sickness, and yet not be truly peni-  
 tent for their sins, and therefore cannot  
 worthily partake of those holy Mysteries.  
 To which I answer, that even in this  
 Case Christian Charity must encline to  
 the more favourable part, and since man  
 hath no certain evidences to *judge* of  
*sincere* repentance; the infallible discern-  
 ing thereof, must be reserved to the judg-  
 ment of God. And if this person hath  
 lived vainly and exorbitantly, the Mini-  
 ster may acquaint him with the *nature* (if  
 need be) of true Faith and Repentance,  
 and

and the *necessity* thereof, both to a dying Man and to a Communicant, and if he appear so far as is in him desirous to practise and exercise those Christian Graces, and to obtain the help of Jesus Christ and his Grace; to deny him this Sacrament, would be to deny him *a testimony in Gods name*, that he will upon these conditions bestow grace and remission of sins, and to shut up the means of Grace and remission from a Sinner who seeketh after it; and certainly it cannot agree with the Ministers Office, to *reject* those persons, who in a dying state declare they would *come to Christ*. And in the strict times of Primitive Discipline, he was thought worthy to be deposed from his Ministry, who either rejected or did not receive any Sinner upon his return; and a peculiar Charity towards dying persons was expressed in divers ancient Canons.

4. In the Office for *Burial* several expressions are disliked, as being thought unmeet to be spoken of every person dying in the Churches Communion. Where a first expression to be considered is, *That Almighty God of his great mercy, hath taken to himself, the Soul* of the person departed; When yet we cannot assert that every person dying in our Communion is eternally saved. *Ans.* Besides what may

be said of the judgment of Charity,  
*Ecc. 12. 7.* the wise man telleth us, that the *Spirits*  
*of dying men return to God who gave them,*  
 that is, to be disposed of according to  
 his righteousness: and our Church in this  
 place acknowledgeth the mercy of God,  
 through the grace of Christ; who now  
 hath the *Keys of Hell and Death*, that dy-  
 ing persons do not forthwith go into the  
 power of the Devil, who had the *power*  
*of Death*, *Heb. 2. 14.* but do immediate-  
 ly go into the hands of the great God,  
 and our Saviour *Jesus Christ*, to be dis-  
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 venant. This is that which all Christi-  
 ans must acknowledge, to flow from the  
 great mercy of God towards man; and  
 that this is the sense intended in this  
 place, I am induced to believe, because  
 in the ancient Offices of Burial, they  
 magnified the Divine Power, whereby  
 the unjust and *tyrannous power* of the  
 Devil was overcome, and our Lord re-  
 ceiveth us, *ὁ ἰσχυρὸς ὁ δίκαιος ὁ ἐλεήμων, ὁ*  
*Dionys de Ecclef. Hier. c. 7.* *to his peculiar and most righteous judg-*  
*ment.* Yet even this sense doth express a  
 general and firm confidence, of the fu-  
 ture happy state of all them who heartily  
 embrace the Christian Faith and life; as  
 being consequent upon the gracious me-  
 diation,

diation, and Sovereign Dominion of Jesus our Saviour.

5. And whereas this Office calleth the deceased person, *Our Brother*, and *Our dear Brother*, these Phrases may undoubtedly be applyed to every person, who professing Christianity dyeth in the Churches Communion; And that extensive sense of those words, is sufficiently warranted by the use thereof in Scripture when it commands us to *love our Brother*, not to *put a stumbling block before our Brother*, not to *defraud our Brother*, 1. Thes. 4. 6. to *forgive our Brother*, Mat. 18. 34. and when it speaketh of the *Brother that walketh disorderly*, 2. Thes. 3. 6. and of *admonishing him as a Brother*, v. 14. and of *thy Brother trespassing against thee* --- and if he hear thee thou hast *gained thy Brother*. Mat. 18. 15. and if any man that is called a *Brother* be a Fornicator, 1. Cor. 5. 11. from which place S. Chrysostom observeth that every *Christian man baptized by the laver of regeneration is there called a Brother*. Tertullian in a general sense as they are men, alloweth even the *Heathen to be accounted Brethren*, though they be *Mali fratres, evil Brethren*; but in a more special sense he so esteemeth of all Christians, who acknowledge *one God the Father*, and much to the same

Chrys. in Heb. 11. Hom. 25.  
Apol. c. 39.  
Prap. Evang. l. 1. c. 4.

V 2                      purpose

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*Eccles.* to his peculiar and most righteous judg-  
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Chrys. in  
Heb. 11.  
Hom. 25.  
Apol. c. 39.  
Prop. E-  
vang. l. 1.  
c. 4.

V 2                      purpose

Cyr. Hier.  
Pref.

V. Albasp.  
Obs. l. 1.  
c. 19.

purpose writeth *Eusebius*. And *Cyril* telleth all those who gave up their names to Christianity, that they become the *Sons and Daughters of one Mother*. So that this manner of expression in this Office, is the same which the Scriptures and the ancient Fathers have ordinarily used, or it is approved by those Writings which only are of Divine Authority, and by those which are in the Church of greatest humane Authority.

6. The expression of his being a *dear Brother*, doth only enclude a respect suitable to a Brotherly relation, and expresseth that the Members of the Church of Christ, had *real desires* of the welfare of such persons as are received into its Communion.

7. That clause in committing the body to the ground, *in sure and certain hope of the resurrection to eternal life*, doth so evidently express the Faith and Hope of the *general resurrection*, wherein all Christians are concerned; when (as it followeth) *he shall change our vile bodies, and make them like to his glorious body*; that it cannot reasonably be understood, with a particular restriction to the party deceased: but it declareth that while this object of mortality is before our eyes, the Faith of the Resurrection to Life remaineth fixed upon our hearts.

8. When

8. When we give thanks to God, that he hath *delivered this our Brother out of the miseries of this sinful World*, it must be considered, that the ending all troubles and miseries, is an act of Gods mercy, and ought to be so acknowledged, though some men by their own neglect of the Christian life, deprive themselves of the benefits thereof: as the goodness of God in his patience ought to be owned, though some aggravate their own misery by the mis-improvement thereof. And some regard may be had in this expression, to the Christian *hope of the future estate*, which is the more quickened by every instance of our present frailty. And both this and the former expressions may be used with a particular *confidence* of the eternal bliss of any holy person deceased, and with the exercise of the judgment of *Charity* in its proper object.

9. There is only one expression in the latter Prayer, which encludeth particularly our favourable thoughts of the person departed, when we pray that *we may rest in him, as our hope is this our Brother doth*. In the use of which Phrase, we may well express different degrees of hope, according to the different evidences of Piety in several distinct persons. But even where men were vitious in their



lives, there may be in ordinary cases *some degree of hope*, that they knowing and professing the truth, might at last become truly penitent, though we have no evidence thereof. For some degree of *hope* doth not enclude so much as the *judgment of Charity*, and it may be exercised, whereever we cannot certainly determine the contrary. Yet if there should be any such extraordinary case, where not so much as any degree of *hope* can be *admitted*, it is far more desireable, that this expression should be omitted in that singular case alone, (which would be very rarely found) than that all ordinary expressions, of the *hopefulness* of them who depart this life, in Communion with so excellent a Church as this is, should be expunged and disclaimed. For as this would be an undertaking extreamly groundless and deeply uncharitable, so the very sound thereof may be enough to *affright Pagans* from Christianity, and *Papists* from the Reformation, if our selves did not allow ordinarily any hopes of the happy estate of the Members of our Church.

10. Yet that this may not be *misunderstood and misemployed*, when it is applyed to such persons, who have been wanting in the practice of due strictness of Christi-

an life, and too much swerved from the holy Rules and Doctrines delivered in the Gospel and received by our Church; we ought to consider, that this expression of hope, is no *encouragement* to any others to be guilty of the like neglects. For the bare expression of hope is below any degree of evidence; and only expresseth that our judgments and understandings, cannot conclude it *absolutely certain*, that he was finally impenitent, though his state may appear extremely hazardous. And whosoever liveth wickedly, and dyeth without sufficient repentance, (of which God can certainly judge where man cannot) it will be no advantage to him in the other World, that his *name was mentioned* in the Church with some degree of *hope*; or as the Author of the Constitutions expresseth it, *Ασθενὲς τελευτῶντας ἔτι δὲν ἀφαιῶσι μνῆαι.* And the state of such a person is not the less miserable, because frail men are not endued with that infallible judgment, whereby they can conclude it utterly *desperate*.

*Const. Apol.  
lib. 8. c. 43.*

II. The Charity of the ancient Christian Church, in expressing their hope of them who *died in their Communion*, is very manifest; and it is a great mistake which some have entertained, that through the strictness of their Discipline, no per-

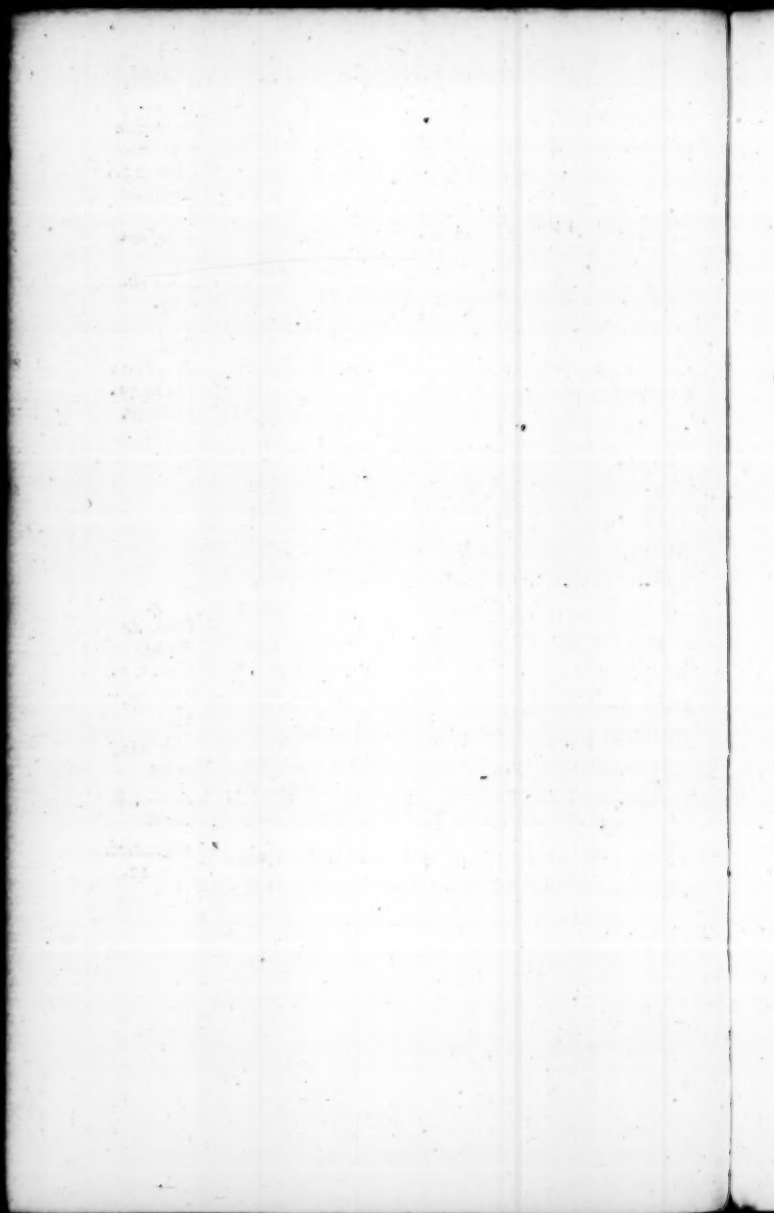
sons had their names honourably *mentioned by the Church*, with hopes of their future happiness, but such who had lived altogether free from any apparent sinfulness of life, or had given severe testimonies of a *strict amendment*. Indeed some rigorous Canons, neither of general practice, nor of long continuance in the Church, would not allow some offenders, (whatsoever repentance they manifested) to be *reconciled to the Church*, or *admitted to its Communion* throughout their whole life, no nor at the hour of death: and yet these Canons have been conceived only to make them perpetual *Pœnitentes*, so that after their death their oblations were received; or they all who were admitted as such Penitents, were then owned among them who had *relation to the Church*, and of whom it had *hope*. But amongst the ordinary rules of Primitive Discipline, these were generally admitted. 1. That whosoever came under any censure of the Church, *whatsoever his crime was*, he might upon his supplication be admitted to be one of the *Pœnitentes* or to be under the rules of penance; and the not admitting him hereto was accounted an heinous crime, because *non fas est Ecclesiam pulsantibus claudi*. 2. That if any of these *Pœnitentes*

Albas.  
Obs. l. 2.  
c. 4.

1.  
Cyp. Ep. 54.  
Can. Apost.  
52.  
4. Con.  
Carib. c.  
74.

tes were under dangerous sickness, or approaching death, it was requisite they should be then admitted to the peace of the Church, and its Communion. 3. That even they, who being under censure, did only in the time of dangerous sickness desire to be admitted Penitents, might thereupon forthwith be both admitted Penitents and receive reconciliation and Communion. This is a consequent from the two former, and is encloded in the Canon of *Ancyra* now mentioned, and is manifest by divers other particular testimonies; and it was grounded upon this reason, because (as *Leo* expresseth it) *we cannot limit the times, nor determine the measures of Gods mercy.* 4. That all who were so received into the Church, with others who died in its Communion, and even Penitents who dyed without the opportunity of obtaining disciplinary reconciliation, had the memories of their names recommended in the Churches Prayers, as persons of whom it hoped well: which is I suppose intended by *μνησθῆναι τῶν προσφορῶν* in the Council of *Nice* though it be otherwise understood by the Greek Canonists and in *Albaspinus* his explication.

2.  
Cyp. Ibidem  
Conc. Nic.  
cen. c. 13.  
Ancy. can.  
6.  
Araus. can.  
3.  
4. Carth.  
c. 77.  
3.  
Conc.  
Araus. c. 2.  
Leo. Ep. 91.  
4. Carth.  
c. 76.  
4.  
Dion. de  
Eccles.  
Hier. c. 7.  
Cyp. Ep.  
10.  
Con. Nic.  
c. 13.  
4. Carth.  
c. 79.  
Conc. Arel.  
2. c. 12.



THE  
SECOND BOOK  
CONCERNING  
CEREMONIES,  
AND  
*Ecclesiastical Constitutions.*

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CHAP. I.

*The lawful use of some Ceremonies,  
in the Christian Church asserted.*

SECT. I.

*What we are here to understand by  
Ceremonies.*

1. **A**mong all the things appointed in  
our service, there is nothing  
against which a heavier charge is drawn  
up,

Scal. in  
Fest.

Leg. 11.  
Tab. De  
Sacerdoti  
officio.

Luth. de  
piis Cerem.  
servand.  
Bucer. Cen-  
sur. c. ul-  
tim.

up, than against the *Ceremonies*, as they are ordinarily called; common custom herein making use of a word which admitteth great variety, and latitude of sense and signification. For 1. The word *Ceremonia* (*Ceremony*) primarily encludeth the general exercise of all publick Religious Worship and Piety: for as *Scaliger* noteth *Ceremonia* was as much as *Sanctimonia*, being derived from *Cerus*, which in the old Latin signifieth the same with *Sanctus*; and *Servius* hath been observed to declare, that *omnia Sacra apud Latinos Ceremoniæ dicuntur*: and to this purpose the old Constitutions of the twelve Tables declared, *Sacerdotum duo genera sunt: unum quod præsit Ceremoniis & sacris, &c.* intending thereby all sacred actions of Religious service; and in this large sense is this word sometimes used by some later Writers, as *Luther* and *Bucer*. 2. This word sometimes among the ancient Christian Writers peculiarly expresseth the most solemn visible Symbols of the Grace of God: in which sense also in the *Augustan*, *Saxon*, and *Witemberg* Confessions, and the Apology of the *Church of England*, the two New Testament Sacraments are called *Ceremonies*; and Bishop *Saunderson* resolveth the sum or main Contents of the Gospel, into

into these three things, *the Mysteries of Faith to be believed, the holy Ceremonial and Ecclesiastical Institutions, and the moral Precepts.* And these Bishop *Whitgift* calleth *substantial Ceremonies* which are of the substance of Religion. 3. This word sometimes encludeth all such practices as bear any external respect unto Religion; whence some have called Holy-days by the name of Ceremonies: and *Gotosfredus* probably supposeth that fasting (at least with some other external observations) is so called, in those words of the *Code of Justinian*; *Quadragesima diebus qui auspicio Ceremoniarum Paschale tempus anticipant, &c.* 4. In this present enquiry, by Ceremonies must be understood, some particular external and visible actions and circumstances, which are not instituted by God, but are in themselves things indifferent, and are appointed in the Church for order and decency.

2. And there is a vast difference between the things called *Ceremonies* in the *Church of England*, and the chief part of those things, which by an æquivocal use of the same word, we commonly call *Ceremonies*, in the *Jewish Constitutions*, under the Mosaical Law. For those Jewish Ceremonies which consisted in their Sa-

*De Obl. Conf. Pral. 4. S. 8. 32.*

*Bishop Whitg. Te. 2. c. 1.*

*Cod. Justin. l. 3. Tit. 12. S. 8. 6.*

crifices,



Rational.  
div. Offic.  
Proem.  
Sect. 7.

Aug. Ep.  
19.

crifices, Purifications, or the proper Levitical and Temple worship, were such things as used aright with respect to the *Messias*, were the way and means whereby Gods acceptance was obtained, and his grace and favour vouchsafed, and did partake of a Sacramental nature, and were not amiss by *Durandus* called the *Sacramentalia*, and did also prefigure Christ to come in the flesh. And upon this account no such rites as these, could ever be appointed or lawfully used, but such only as were established by a divine Institution; nor might they be any longer observed, than that institution did either enjoin, or warrant and allow them: and hence both *S. Augustine*, and *S. Hierome*, do justly and vehemently condemn and censure the observation of these things among Christians. And of this nature was the *whole pædagogy* of the Moisaical Constitutions jointly considered, and every branch thereof so far as it encludeth an *owning of Judaism*, as the way of Gods acceptance: especially *Circumcision*, *Sacrifice*, and such like services of the Jewish Temple: the observing of which under the Gospel, since the clear manifestation of Christianity, would be to deny Christ to become in the flesh; and to close with that, as a way of obtaining  
grace

grace from God, and finding favour with him, which is contrary to his will, and standeth for ever abrogated by the Gospel. And hence it may appear, that he who would charge the use of all *Ecclesiastical Rites* appointed for Order, and the promoting reverence in the service of God, as if it enclued the same, with reducing the Ceremonial Law of the Jews, might with a fairer plea of reason, accuse all use of Seals or Ornamental Engravings to be a forging and counterfeiting the Kings Broad Seal, and thereby to be deeply criminal.

3. Yet it may be observed as a *truth* (though it be not necessary for the just defence, of any of those things commonly called Ceremonies in our Church) that there were many *particular things* in the Ceremonial Law, which singly taken and by themselves, did only include some rational provisions, and comely and fit Constitutions, and had nothing in themselves, which did necessarily *restrain* them to the *Judaical state*: and such things where there is no design of any Jewish signification, may lawfully be still made use of under the Gospel, as still retaining what conveniency or decency they would have had, if they had never been included in the Jewish Constitutions. The appointment

ment of the *Jewish Tabernacle* in the Wilderness, is no sufficient ground to conclude it a sin, for such Christians who sojourn in deserts, and have minds far from Judaizing, to build an House with boards, for the place of their Christian Assemblies: nor is the building our Churches with *hewen stone* to be censured as unlawful, because such were the materials of *Solomons Temple*: nor is it unlawful to use *Vessels of Silver and Gold* at the administering the Communion, because such were the Vessels of the Tabernacle and the Temple: and the like may be said of *Tithes*, and some other things. To this purpose *Bucer* determined in his Epistle to *Alasco*, and *P. Martyr* to Bishop *Hooper*, and Bishop *Saunderson* observeth, that all Ceremonials are not to be alike accounted of, but those which concern order and decency, are with prudence to be separated from those which prefigured Christ to come: and that prudent Casuist well resolved, that those things Which concerned order and decency, are not now simply unlawful; yet may they be many times inexpedient, as they become dangerous by their scandal.

De Oblig.  
Conf. Pral.  
4. Sec. 29.

4. And it is acknowledged and declared, that the things with us called Ceremonies, are in themselves *indifferent*, and

no

no direct parts of worship; because these particular things are only of *Ecclesiastical* or *humane constitution*: for since all instituted worship is directly appointed, for the acceptable service of God (which especially considering the fall of man, must be in a way of Grace, and not of Merit) it must be God and not his Creature who must determine, what Institutions will be pleasing to him. And this is the Doctrine of our *Homilies*: and the Book of *Common Prayer* speaking of Ceremonies, expressly declareth, *that those which remain are for a Godly Discipline and Order, which may be altered and changed; and therefore are not to be esteemed equal with Gods law.* And our Articles assert, that the Church hath authority to change or *Ann. 34. 1* abolish Ceremonies, ordained by mans authority, so that all things be done to edifying. All which words shew that there is no holiness placed in these things, nor are they of themselves made any part of the worship of God, in the Church of England.

5. Yet even the observation of things indifferent, may by a *secondary* and consequential respect to other commands of God and duties of men (though not directly from themselves) render our services *more acceptable unto God.* Thus that

X

gesture

*Serm. of  
good works  
Par. 2.*

*Serm. of  
Prayer.  
Par. 2.*

gesture of body, which is not particularly determined as a necessary duty, may be pleasing to God; as it includeth a religious respect to those duties, of *glorifying God with our bodies*, and *serving him acceptably with reverence and godly fear*: and the observing other decent rites, may be pleasing to God as it expresseth a *reverence of God*, and his Ordinances and service; an obedient respect to that command, *that all things be done decently and in order*; a *subjection to our Superiours in things lawful*; and a care of the *Churches Peace*. Upon this account

Ursin. Ex-  
plic. Ca-  
tech. q 96.  
Loc. Theol.  
in 2. Prae-  
cep.

Ursin truly said, *Adiaphora actiones pos-  
sunt Deo placere, licet aliter quam cultus  
Dei proprie dictus*; that indifferent actions  
may please God, but in a different manner  
from that which is properly and directly  
the worship of God. To such general ends,  
are those indifferent observations in our  
Church appointed, which are called Ce-  
remonies, and hence it is with good rea-  
son declared in the Book of Common  
Prayer, that *they are as well for a decent  
Order in the Church, as because they pertain  
to edification*. For as whatsoever exci-  
teth reverend thoughts of God, and his  
Ordinances, is thereby useful for the  
Churches edifying; so the Apostle requi-  
reth rules of Order to be made for edi-  
fication,

fication, 1. Cor. 14. 26. and S. Chrysostome Chrys. in 1 Cor. Ch. 14. 40.  
truly observed, that good Order, Peace and Love are the most useful things to promote edification. *Ἡ οὐδὲν ἕως ἐκκοινωνίας ὡς διαζήα, ὡς ἐπιλόη, ὡς ἀγάπη.*

6. But though external rites should be never so innocent in their own nature, as being neither *Jewish*, nor owned as parts of Christian Religion, nor as operative means in themselves to convey Grace: yet the introducing a great and unnecessary number of them, would be disadvantageous to Religion, by obscuring and darkning the spiritual duties and privileges thereof; by being needlessly burdensom to Christians; and by diverting mens minds to attend chiefly unto such external observances. Hence S. Augustin Aug. Ep. ad Janu. ar. c. 19.  
in his time (as is observed in our Liturgy) *complained of the excessive number of such rites:* and the conditions which Protestant Writers require concerning Ceremonies are such as these that they be *in their kind things indifferent, in their number few, and in their use godly and profitable for edification.* Now in our Church, besides the use of expedient gestures in the service of God, there is nothing which in common Custom of speech is called a Ceremony, which in any proper part of worship, is appointed in our Liturgy,

Remair.  
Exam.  
Conc. Trid.  
de Tradition. 7<sup>m</sup>.  
genus.  
Vrsin Ex.  
pl. Catech.  
ad qu. 103.

turgy, to be used by any other person besides the Minister. And in our ordinary service the Minister is only required to use the *appointed habit*, which though it be customarily called a Ceremony; is no otherwise such, than the Church, Pulpit, and the Vessels for the Communion, and the Communion-Cloath are to be so esteemed, which are only used in the service of God. And in our particular Offices, we have only the use of the *Cross* in the Office of Baptism, of *imposition of hands* in Confirmation, (and the civil rite of the *Ring* in Marriage): and therefore if the nature of these particular Rites be allowable, (which in due place will be considered) there can be no damage to Religion, nor burdent to Christians from the number of them.

## SECT. II.

*The first Argument for the lawfulness of Ecclesiastical Rites, from the liberty herein allowed to the Jewish Church.*

I. Having hitherto endeavoured to prevent mistakes and mis-apprehensions, about the subject of my present discourse; I shall now lay down such Arguments as will manifest, that some decent external observations

observations in the Church, though they be not particularly instituted of God, are allowably ordered and appointed. The first Argument is from the *practice of the Jewish Church*, which I shall consider in a threefold respect.

2. First in their *Temple worship*. For though they might not lawfully appoint any Sacramental Rite, (which was the nature of divers of the Temple Rites) and though *Solomons* Temple as well as *Moses* his Tabernacle, was built according <sup>1. Chr. 28. 12, 19.</sup> to the pattern which God directed, and divers other external things were determined by divine appointment, yet even here were some things left to the *liberty*, and determined by the Authority of the *Jewish Church*, or the Rulers and Governours thereof. I shall not here insist upon *Solomons* offering Burnt-Offerings in the *middle of the Court*, and not only upon the Altar, 1. *Kin.* 8. 64. nor upon *Hezekiahs* proclaiming a general *Pas-*  
*over*, on the second Month, 2. *Chr.* 30. 2. because these were extraordinary Cases, which were only allowable by the weightiness of the present occasions; when Ceremonial Commands of God might be dispensed with, in Cases of greater concernment, upon which account it was also lawful for *David* and them who were



with him, to eat the shew bread. But it must be acknowledged, that such extraordinary Cases, are no more a sufficient ground for constant and ordinary Constitutions, than the constant keeping a vein open can be concluded allowable, because it may be expediently at some times opened, for the preserving life or health.

3. The first instance of this liberty among the Jews, concerneth the *Pasover*; which was (after the building the Tabernacle and Temple) a proper *Tabernacle or Temple Rite*. *Dent.* 16. 6. and though

*Phil. l. 3.*  
*de Vita*  
*Mos. Lib.*  
*de Decalog.*  
*Lib. de*  
*Septen. &*  
*Festis.*

*Philo Judæus* doth in several places express the *Pasover* to be sacrificed by all the people of *Israel*, and not to be presented to the Priests as other Sacrifices were: both the *Talmud*, *Maimonides*, and divers Texts of Scripture do sufficiently evince the contrary, as *2 Chr.* 30. 3, 16, 17. *Ezr.* 6. 20. and however, it was a principal duty of the *Jewish worship*. But the Jews (differently from what was commanded, only concerning the first *Pasover* in *Egypt*) usually prepared the *Paschal Lamb* upon the *fourteenth day* of the Month; (which was also observed by *Christ* and his *Apostles*, *Luk.* 22. 7, 8.) they used also divers other Rites about their *Paschal Cake*, their several *Cups of Wine*

Wine and other observations concerning that Feast. And especially it may be observed, that the *discumbing gesture* or leaning on Beds or Couches, was the posture ordained in the later times of the Jewish Church, for their eating the Passover, as appeareth both from their *rituals*, and the *Jerusalem Talmud* in *Pesachin*; and *Philo* who lived about the time of our Saviours Passion, declareth that this was the gesture of ordinary use at that time, amongst the Jews at their Religious Feasts, which was also manifestly allowable, because it was practised by our blessed Saviour and his Apostles; being expressed by the Evangelists by *ἀνακλίνεσθαι*, and *ἀνακλίνεσθαι*. *Mat. 26. 20. Mar. 14. 18. Luk. 22. 14. Job. 21. 20.* And *Scaliger* so earnestly asserteth, that *Christus obstrinxit se ritibus Judeorum*; Christ did oblige himself, to follow and conform to the commonly received rites of the Jewish Passover; that he accounteth all who shall deny it, to be *hostes bonarum literarum*, Enemies to good learning. But in the first Passover in Egypt they were commanded to eat with their Loins girt, their Shooes on their feet, and their staves in their hands, which could not consist with their discumbing: and that they stood stedfastly upon their feet is declared by *Philo*, and that the same

*Phil. de Vit. Contempl.*

*De Emend. Templ. l. 6. p. 573.*

*Phil. de Sacr. Abel & Cain.*

Baron. An-  
nal. an. 34.  
n. 41.

Killeis  
Tylican. l.  
1. c. 7. Sect.  
13.

Exerc. in  
Baron. 16.  
n. 22.

Grot. in  
Mat. 26.  
20.

gesture was ordinarily observed until the Captivity, is not improbably observed by others. And though that honourable way of discumbing at meat, was of ancient use in the *Roman, Grecian, and Persian Empires*, especially amongst the *Asians*: yet the most ancient instance of its practice and usage, is by one of our own Nation thought to be in those words of *Ezek. 23. 41.* by *Casaubone* in *Am. 2. 8.* which is also approved by *Grotius*, unless the use of the word *κατάκλισις* in the *Septuagint* in *Cant. 2. 12.* may possibly import, that they esteemed it to be of as great Antiquity, as from the time of *Solomon*. But all these instances were of a date very far inferiour to the Passover Institution.

4. A second instance concerneth the *Garments*, used in the attendance upon the Tabernacle or Temple Worship. The holy Garments of the High Priest, and the other Priests, and those only were appointed of God. But when the Ark of God was brought to *Zion*, *David*, to express his honour to the Service of God, made use of a *peculiar Habit* dancing before the Lord, in a *Linen Ephod*, *2 Sam. 6. 14.* And the *Levites* who carried the Ark, and who were Singers in that Solemnity, were also arrayed in *Linen Robes*

OF

or Ephods, 1 Chron. 15. 27. as is most clearly and fully expressed by *Vatablus*, and by the *Syriack* and *Arabick* Versions: and *Grotius* there noteth the ancient and ordinary use of *white Garments* in *Religious Worship*. And when the Ark was brought into the Temple, the *Levites* who were Singers were all of them arrayed in *white Linen*, 2 Chron. 5. 12. And *Josephus* saith that *Solomon* made for the *Levites* *שָׂרָאֵם עֵלֶּה בְּשָׂרָא מְעֻלָּאִים עֶשְׂרֵם תְּרֵם* two hundred thousand Garments of *white Linen*, Indeed *Capellus* justly accounteth this number to be *incredible*, and it is very probable, that either the number is *depraved*, or else *Josephus* *hyperbolizeth* therein (as is frequent with the *Talmudists*) for the honour of his Nation. But that the use of *white Linen Garments* for the *Levites*, was more ancient than the times of *David*, may be collected from 1 Sam. 2. 18. where *Samuel* being yet a Child, is said to have *ministred before the Lord*, being girded with a *linen Ephod*: and yet *Samuel* was only of the *Levitical*, but not of the *Priestly* race, and was not as yet known to be a *Prophet of the Lord*. Wherefore these Scriptures do speak the *allowableness* of these *Levitical* Garments, especially considering that they were used at the removal of the Ark, by *David* himself

Ant. Jud.  
l. 8. c. 2.

Capel.  
Templ. De-  
lineatio ex  
Villalpanda.

himself and the *Levites*, after the time that *Uzzah* was smitten, because they served not the Lord after the due order. Yet is there not so much as any direction in the Law of *Moses*; that any such garments should either be made for, or used by any other of the *Levites*, besides the Priests.

5. A third instance is the *Altar of Witness*, built by the two Tribes and half when they went over *Jordan* to their own possession; which after a jealous inquiry by *Phinehas* and all the Congregation, was well approved of, when it appeared that it was not a forsaking the God of *Israel*, or a disobeying his commands, and renouncing his Temple Worship; but was only a *monumental Memorial* of their profession of the true God, and having a right to do his service at the Temple; and thereupon did include an inciting and ingaging them to the true Religion, *Jos. 22. 31, 32, 33.*

6. A fourth instance is the *Temple itself*, as it was designed by *David*, for the greater splendour of Gods Service, and higher honour of his Name. For though God had commanded a Tabernacle to accompany *Israel* in their sojournings, and had given no *Commandment concerning a Temple*, as himself expresth, *2 Sam.*

7. 7. that holy man had designed to build a Temple to the Lord, humbly judging it greatly unreasonable, that he should dwell in an house of Cedar, while the Ark of God dwelt within Curtains, 2 Sam. 7. 2. And this design of David was well approved of by Nathan, vers. 3. and God himself declared, that he did well in that it was in his heart, 1 King. 8. 17, 18. and thereupon God promised David, that he would make him an house, and set up his seed after him and establish his Kingdom, 2 Sam. 7. 11, 12. and did command, that the thing which David purposed should be effected, not by himself who was a man of wars, but by his Son Solomon, 1 Chron. 22. 8, 9, 10. Chap. 28. 3, 4, 5, 6. And it must be considered, that the Tabernacle of Moses was never enjoined, to be the perpetual habitation of Gods presence 1. Chr. 16. so long as the Jewish Dispensation should 1. Ch. 17. continue: and therefore though David did not build the Temple, yet he pitched another Tent for the Ark of God at Jerusalem, where it abode many years, while the Tabernacle of Moses was at Gibeon, 2 Chron. 1, 3, 4. but neither was that action nor his design to build a Temple, contrary to any command of God; but was only a determination of somewhat external, relating to the Service of God,

to

Seder O-  
lam Rab.  
c. 11.

to express his higher honour and reverence of God and Religion ; which was therefore *approved* of God, though it was not particularly *commanded* by him. And if we may herein credit the *Jewish Chronicle*, when the house of God was set up at *Shiloh*, there was a *foundation* laid of *stone* (which God had not enjoined nor forbidden) upon which the Tabernacle made of Boards, Curtains, and Skins was erected.

Maim in  
prac.  
affirm. 20.  
Gemar. in  
San.  
bedr. c. 2.  
Sect. 6.  
Joseph Ant.  
Jud. l. 7.  
c. 4.

7. I know that the *Jewish Writers* do assert, *that the Law of Moses did command the building the Temple* ; (by which I here understand a house of stone and Cedar as distinguished from the Tabernacle) this seemeth to be affirmed by *Maimonides*, and is asserted by the *Talmud*, and *Josephus* saith, *David designed to build a Temple* ; *ὡς Μωϋσῆς παρώτρυν*, as *Moses had foretold*. But this is not agreeable to what God himself declareth to the contrary, *2 Sam. 7. 7. Spake I a word with any of the Judges of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of Cedar ?* and the ground upon which these *Jewish Writers* build is mistaken. For 1. that place which the *Gemara* insisteth upon, *Deut. 12. 10, 11.* concerning the place which God should chuse, only enjoyneth a fixed place for the

the Tabernacle of God and his Service, where he should *chuse* it, after he had placed them in *Canaan*, as may appear by comparing *Deut.* 12. 1, 5, 11, 12. *Josh.* 18. 1. *Jer.* 7. 12. and the Tabernacle is expressly called בית הבחירה *the house of choice*, in the *Seder Olam*. And those words, *Exod.* 15. 2. *I will prepare him an habitation*, being spoken before the building of the Tabernacle, do refer thereto; and the Tabernacle is expressly called *his habitation*, *1 Sam.* 2. 29. *2 Sam.* 15. 25. and in divers other places: as it was also very frequently called by the name of the *Temple*, both in the *Psalms* and in the *Books of samuel*: and the *sanctuary* in the place produced by *Maimonides*, *Exod.* 25. 8. and in many others.

8. Thus I have now shewed, that even in the *Temple Worship of the Jews*, some external Rites not appointed by God, were lawfully practised; and amongst others, a *sacramental gesture*, which was not used in the institution of the Sacrament, a *decent Vesture of white Linen*, for them who attended the Service of God therein, and a *memorative and ingaging sign* of the Altar of Witness or the Altar *Ed.* and the Reader will easily conceive, how nearly the nature of these three things, resemble and justify our gesture  
at



at the Communion, the use of the *Surpleß* and the *Croß* at Baptism.

9. Secondly, I shall consider the *Synagogue Worship of the Jews*, which hath a nearer alliance to the Christian Worship. In their Synagogues they assembled to profess and owne God and his Law, to hear his Word, to praise his Name, and call upon him, and to perform other such like Duties. And this was not chiefly a *Ceremonial Worship*, as that of the Temple was; but a *Moral Worship*, or such a Worship as consisted of Duties, which in the general nature of them, are perpetually obligatory upon all the Servants of God in this World, and not upon the *Jews* only, nor were they *peculiar to the Mo- saical Constitutions*. And concerning this which was their ordinary, weekly, and indeed a principal Worship of God, it is truly observed by Mr. *Thorndike*, that *there was very little establisht by God in the Book of the Law*. And they were also in some particulars left to their own *prudential determinations*, where the *Christian Church* is not.

Of Religi-  
ons Assem-  
blies. c. 2.

10 A first instance I here give of the liberty of the *Jewish Church*, making determinations concerning things external relating to Religion, is touching the *Ordination* of the Ecclesiastical Officers of the

the Synagoga! Assemblies, by *Imposition of Hands*. The Officers Ecclesiastical in these Assemblies, were those who were anciently called the *Sons of the Prophets*; or their *Elders, Scribes, Rabbins and Doctors of the Law*. Neither the nature of their *Office* and Authority, nor especially the manner of their *Admission* thereto is any where determined in the Law of God, but depended upon the Churches Constitutions, for the preserving order and authority in its Assemblies. And yet that all who were the *Synagoga! Officers*, or who were admitted to teach there, (except the extraordinary case of Prophets) were ordained thereto by *Imposition of Hands*, and what their different manners of Ordination were, according as they committed to them different power or authority of teaching or judging, is sufficiently from the *Jewish Forms*, declared by Mr. *Selden*. And this authority of Ordination was so far approved *De Syned. l. 1. c. 7.* by our Blessed Saviour, that he declared *Seld. 2, 4.* concerning the *Scribes and Pharisees, Mat. 23. 2, 3.* That *they sit in Moses seat*; all therefore whatsoever they bid you observe, that observe and do. But though this Ordination of Elders or Rabbies among the *Jews*, was founded upon no Divine Institution, as is truly asserted by Mr. *Selden*, *Seld. ibi. the dem.*

the state of the Christian Church is herein under the determination of Divine and Apostolical Constitutions.

II. A second instance is, concerning the *Habit of the Prophets and the Sons of the Prophets*. That the Prophets used a *rough or hairy garment* or *Mantle*, which was peculiar to them, may be collected by the practice of *Elijah*, who was known by his *hairy garment*; and whose *Mantle* fell from him, when he was taken into Heaven, 1 *King*. 1. 8. *Chap.* 2. 13. and from the appearance of *Samuel* in his *Mantle*, 1 *Sam.* 28. 14. And even the Annotations composed by the Members of the Assembly, do probably assert, that when *Isaiah* is said to go naked, *Isa.* 20. 2. no more is intended, but that he put off his *Prophetical Robe or Mantle, such as fell from Elias*. It is also generally acknowledged, that the Prophet *Zechary* speaking of wearing a rough garment to deceive, doth thereby intend the ordinary Prophetical garment; so *Munster*, *Vatablus*, *Castalio*, *Clarius*, *Druſius*, and *Grotius* do assert, and *Calvin* calleth that garment, *habitum Propheticum*; *Junius* stileth it *communem amictum prophetarum*; and *Bochartus* thinketh that it was *vestis prophetarum propria*. That the Sons of the Prophets used a *particular habit*, by which they

Annot. in  
Is. 20. 2.

Zechar. 13.  
4.

Bochart.  
Hieroz. l.  
1. c. 2.

they were easily discernable from other men, may be probably collected from 2. Kin. 9. 5, 6, 11, 12. and is more manifest from 1. Kin. 20. 35, 41. And besides these habits which were of ordinary use in their converse, there may some particular evidence be given, of garments peculiarly used in their *Synagoga* Assemblies: that such was their practice about our Saviours time, may appear from *Suetonius*, who declareth that *Tiberius commanding all Jews to depart from Rome, forced them Religiosas vestes comburere, to burn their garments which they used in their Religious services*, which at Rome could be none other than their Synagogue Worship, or School Assemblies: and *Philo Judæus* speaketh of their attendance thereupon. *ἀρχιμονῆστας* arrayed in white apparel. And declareth the same concerning their Religious Feasts.

*Sueton. in Tiberio, n. 36.*

*Phil. de Cherubim.*

*Phil. de Vir. Contempl.*

12. A third instance is, their practices and injunctions, of *decent gestures* in their Religious Assemblies. At the reading of the Law. *Neh. 8. 5. Ezra opened the Book in the sight of all the people, and when he opened it all the people stood up. And when they praised and gave glory to God, the Levites commanded the people, Neh. 9. 5. stand up and bless the Lord your God, for ever and ever.*

13. A last instance I shall here give, is in the *admission of their chief Profelytes*, or Members of the Jewish Church from amongst the Gentiles: where besides *Circumcision* which God particularly enjoined in this very Case, *Ex. 12. 48.* and *Sacrifice* whereby they declared themselves professedly to communicate with the Temple Service, and to be *partakers of the Altar*; they also made use of *washing*, or a kind of *Baptism* in initiating these Profelytes; of which we have a large account in divers modern Authors. This rite among the ancient Jews did principally *express the defilement and pollution of the Gentile World*, which could alone be cleansed by undertaking the true Religion, and the right service of God. And though there might be some rational ground for the *expediency* of this practice, because washing was under the law of frequent use, in many particular Cases of uncleanness, as being a means appointed for their cleansing: yet neither from hence, nor from *Moses sprinkling the Israelites, to confirm Gods Covenant to them. Ex. 24. 8.* (which place the Jewish Writers do much urge, though that action was not performed with *water*, but with the *blond of the Covenant* which had *water mixed* therewith, *Heb. 9. 19.*) do contain

*Selden. de  
Syn. l. 1.*

*c. 3.*

*Hor. Hebr.*

*Mat. 3. 6.*

tain any special command of God, that *washing the Profelytes* should be a rite attending their Circumcision: nor do we find that when *Abraham* and his Family received Circumcision, that any such *attendant rite* was joined therewith. And yet it hath been frequently acknowledged, that our Saviour chusing washing or *Baptism* to be the *initiative-rite* under the Gospel, did shew thereby some *allowance and approbation*, of this way of admission under the Law.

14. And it is manifest from *Buxtorf*, Buxt. Syn. Ind. c. 5. &c. *Synagoga Judaica*, that the Jewish practice did receive divers other Synagoga Rites, even such whereof some were *questionable* and doubtful; and others manifestly *vain* and ridiculous. But even these *miscarriages*, under the degeneracy of their Religion, cannot render those other observances *unallowable*, which have so considerable testimonies of their approbation in the holy Scriptures. And thus in their Synagogue Worship from the instances I have mentioned (to which more might be added) we have evidence of the lawful use of external Rites, which may conduce to *preserve the order* of Church Society, to the distinction and *Ornament of Ministers*, reverend behaviour in the service of God, and some

Y 2

expres-

expression of *solemnity* in the *sacramental admission* into the Church.

15. Thirdly, We may consider the *natural worship* among the Jews or Hebrews; or their general Religious profession, which was neither appropriated to their *Synagogues* or Schools, (where they were ordinarily Circumcised as *Buxtorf* observeth) nor to their publick Ceremonial or *Temple worship*: where divers instances may be produced.

*Bux. Syn.  
Jud. c. 2.*

16. First, in the *taking an Oath*; *Abrahams* Servant used the Rite of putting his hand under his *Masters thigh*, which *Aben Ezra* observed to be also a Custom among the *Indians*. *Nehemiah* upon the like occasion did *shake his lap*, desiring God so to *shake out every man from his house and his labour*, who performed not that promise. *Neh. 5. 12, 13.* At other times *lifting up the hand* was used, in that solemn and Religious invocation, *Gen. 14. 22.* And it hath been observed, that it was an ordinary Rite among the Jews in taking an Oath, to *lay their hand upon the Book of the Law*, (as the ancient Christians even in *S. Chrysostomes* time laid their hand upon the *Book of the Gospel*.) But he must be satisfied with very little evidences, who thinketh that he hath found a *divine institution* for these observations; which

*Petit. Var.  
leB. l. 1.  
c. 16.*

*Fag. in Gh.  
Par. Ex.  
23. 1.*

*Excepti ex  
Hom.*

*Chrys. de  
Furam.*

*Tom. 6. Fr.  
Duc.*

which are only outward signs of Religious invocation as our words are ; and therefore such *expressive signs* (so far as expediency and due solemnity shall require) may be lawfully used, though they be not particularly determined, by a Divine command.

17. Secondly, we may observe *Rites of Memorial*. Thus we not only read of *Samuel* setting up a *stone* as a *Monument* of Gods praise, and a token of remembrance that he had helped them. *1. sam. 7. 12.* but *Laban* and *Jacob* erected a *heap*, to be a solemn memorial and testimony of their Oath, *Gen. 31. 46, 47.* and when *Joshua* made a *Covenant* with the people of *Israel*, to serve the Lord, he set up a *stone under the Oak by the Sanctuary of the Lord, to be a witness* and memorial of their duty and engagement, *Jos. 24. 26, 27.*

18. To these might be added, the use of *sackcloth and ashes*, as a testimony of humiliation and repentance ; the use of *imposition of hands* in their ordinary benediction ; which also our Saviour practised : and I shall in another Chapter shew that the *Ring in the contract of Marriage* was used among the Jews. And yet none of these things were enjoined in the Law of *Moses* ; further than what



concerneth the *Priestly benediction* of Aaron with hands lifted up, which some conceive to be a rite appointed in the Law.

19. And from what I have hitherto observed, it may be reasonably concluded, that it is no *encroaching* upon, or opposing the Authority of God, if some indifferent and *expedient* things be determined, and received in the Church as things *useful*, but not as *Divine Sanctions*. And he who will deny the lawfulness hereof in the Christian Church, must also assert and prove, that the coming of Christ hath deprived his Church, of a very considerable part of that *liberty* and *authority*, which the Jewish Church always possessed. But against the rashness of any such positions, the following Sections will be a *sufficient defence*.

### SECT. III.

*Shewing Ecclesiastical Constitutions particularly concerning Ceremonial Rites, to be warranted by the Apostolical Doctrine and practice.*

I. The second main argument, is deduced from the *Apostles practice and doctrine*. Now though what they appointed

ted in the Church about any matters external, cannot be easily proved to be *determined* by *humane prudence* and Ecclesiastical Authority; because they were so wonderfully inspired and guided by the holy Spirit: yet if it can be shewed, that the Apostles themselves *appointed external Rites*, attendant on the service of God, which were of an *alterable and mutable nature*, this will manifest that the use of such things is well consistent with the Gospel worship: and thence it will follow, that the *Christian Church* hath liberty (as well as the Jewish Church had) to *determine* such observations, since God hath given no special command to abridge that liberty. Here I shall consider.

2. 1. The *holy kiss*, or *kiss of Charity*.

It was a common friendly salutation for men to kiss each other, both among the *Jews*; and in other *Eastern Countries* as hath been observed from *Xenophon* and *Herodotus*, and was also used in the Western parts of the Empire in the time of *Tiberius*. But both *S. Paul, Rom. 16. 16.* and *S. Peter, 1. Pet. 5. 18.* required the practice of this *holy kiss*, as a peculiar *Christian Rite* and observation; but when and how it was used we must discover from the relation of the ancient Christian

Grot. in  
Rom. 16.  
c. 16.

Tertul. de  
Orat. c. 14.

Cassand.  
Liturg. c.  
39.

Calv. in  
1 Cor. 16.  
30.

Writers. That it was used at their publick Assemblies, at the time of their solemn Prayers, is proved by Grotius from the testimonies of Justin Martyr, Clemens Alexandrinus, and Tertullian who calleth it *signaculum orationis* the seal of Prayer; and speaking of it as it was their ordinary expressive attestation of Unity, Peace, and Love, he saith, *Quæ oratio cum divortio Sancti seculi integra?* What Prayer can be perfect, which is separated from the holy kiss? And Cassander hath evidenced from S. Austin, Innocent, and divers other particular Authors, and ancient Offices, that it was especially used at the time of the holy Communion, sometimes before but for the most part after the Consecration of the elements and before their distribution; by which Ceremony Christians expressed their consent to those administrations, and their love to each other: and of this Kiss at the Lords Supper, Calvin supposeth S. Paul to speak, when he commandeth the Corinthians to greet one another with an holy kiss. Indeed several modern Ritualists being willingly so short sighted, as to discern no further than the dusky and false light of the Romish Decretals doth discover, do ascribe the use of the kiss at the Communion to a later original; some from Leo the second,

cond, others from *Innocent the first*: but this appeareth to be a fond and vain imagination, because this Custom was not only mentioned by *S. Chrysostome*, but evidently referred to by the *Laodicean Conc. Laod. Council*, and is also expressed by *Justin Can. 19. Martyr* in his Apology, written within *Just. Mart. Ap. 2.* less than an hundred years after the Apostolical Epistles of *S. Paul*, and *S. Peter*. Yet that this was an *external mutable Rite*, is so far agreed upon and acknowledged, as that it is *generally disused*, because through the vanity of mens minds it was discovered at length to promote impurity and obscenity, rather than holiness and Christian love. And the Romish Custom introduced instead hereof, of kissing the *tabellam pacis*, or the *Table of Saints Pictures*, is quite another thing from the Apostolical Rite, and cannot be excused from *superstition*, from the relation it beareth to their Doctrine of the *Adoration of Saints*. And if we enquire how this ancient use of the holy kiss was most ordinarily practised, it is manifest from the testimony of the *Author Const. Apost. of the Constitutions*, concerning the more *l. 8. c. 11:* early times of Christianity, and from *Amalar. de Eccl. Offic. l. 3.* *Amalar. de Eccl. Offic. l. 3. c. 32.* *Amalar. de Eccl. Offic. l. 3. c. 32.* *Amalar. de Eccl. Offic. l. 3. c. 32.* used, by men and women towards each other,

other, but *separately and distinctly* by men towards one another, and by women among themselves alone.

Zonar. in  
Conc.  
Trul. 74.  
Gang. 11.  
Chrys. in  
1 Cor.

3. 2. Their *Agapæ* or *Feasts of Charity* (which were appointed in part for the relief of the poor, but especially to express, continue, and increase *Christian love and fellowship*, which is also one great design of the Lords Supper) were in and after the Apostles times used either immediately before as some affirm, concerning some Churches, or immediately after it, as others assert, and which was the more general practice, and even in the places of publick Assemblies. That they were celebrated at the same time and place with the Lords Supper, hath been usually observed and collected from 1. Cor. 11. 20.--23. and from Act. 2. 42, 46. and from thence appeareth to have been used as an *Ecclesiastical Rite*. The use of these Feasts of Charity was mentioned with approbation by S. Jude, v. 12. and according to some Greek Copies by S. Peter, 2 Pet. 2. 13. and amongst the ancient Writers by Ignatius Ep. ad Smyr. Tertullian, Apol. c. 39. Clemens Alexand. Pædag. l. 2. c. 1. Orig. Cont. Celsum l. 1. Conc. Gangr. c. 11. and by S. Chrysostom, Augustine, and divers others, some placing them (as the *Pasover* was eaten) before the

the Lords Supper others comparing them to the *Jewish Feasts* eaten after the Pass-over. But when these Feasts of Charity became greatly *abused*, the Canons both of Provincial and general Councils, *ex-* Conc. La<sup>o</sup> odic. c. 28. 3. Carth. 30. Trul. 74. *cluded them from the publick places of Church Assemblies*; and as *Baronius* observeth they were abolished in *Italy*, by *S. Ambroses* Authority; as they were also not long afterwards in *Africa*, by *S. Augustine* and the other Bishops of the *Carthaginian* Province: and they became generally disused, though some appearances thereof may possibly be discerned in later times, in the Communion upon *Maundy Thursday* in divers Churches, and in the practice of the *Greek Church* upon the day of the Resurrection or Easter Day, when (as *Cassander* relateth) after the holy Communion, *allatis in Ecclesiam epulis communiter convivantur*, they have a common Banquet brought into the Church, of which they all partake. Cassand. n. 14: Ang. Ep. 64.

4. But against that part of this observation that the *Agapæ* were anciently joined with the holy Communion, it may be objected; that *Albaspinus* doth on purpose undertake to prove, that in *Tertulians* time, the *Agapæ* and the *Eucharist* were not observed together, but that the former was celebrated at night, from *Tertul.* Albasp. Obj. lib. 1. Obj. 18.

*tul. Apol. c. 39.* and the latter *in the Morning*, from *Tertul. lib. 2. ad Uxor. c. 5.* and *de Coron. Mil. c. 3.* But in answer to this we may consider, that in that very observation, *Albaspinus* himself admitteth, with a *Non inficias iverim*, that the *Agapæ* were *in the time of the Apostles* celebrated with the Eucharist: and concerning the time of *Tertullian*, he neither undertaketh to prove that there were *no Agapæ in the Morning*, nor *no Communion in the Evening*: for those very words of *Tertullian de Corona militis. c. 3. Eucharistiæ Sacramentum etiam antelucanis cætibz sumimus*, do intimate, that that Sacrament was administred also at other times, besides those early Morning Assemblies, and *S. Cyprian* as *Pamelius* noteth, expresseth their communicating in that *Carthaginian Church* both *in the Morning and the Evening*; as *Socrates Eccl. l. 5. c. 21.* long after relateth the Custom of *Evening Communions* in the Churches of *Egypt*, and those nigh to *Thebais*. And therefore the Eucharist and *Agapæ* might be and were joined together, as is manifest from another place of *Tertullians* *Apol. c. 7.* & *8.* *Apology.*

5. And that these things were *mutable Rites*, and *no perpetual Laws* to the Christian Church, is manifest not only from *general*

*general Ecclesiastical practice*, but also because the Scriptures give no *command* for the love Feasts, though they mention that practice with *approbation*: and the kiss which was a token of love and friendship according to the Custom of those Countries, was thence directed to be observed by those Christians, only as a *token* of their Christian *greeting and salutation*, and a testimony of their *Unity and Communion*. Yet because these things were used at the time of the *holy Communion*, as outward actions *representing* part of that Christian duty, practice, and engagement, which was signified by that holy Ordinance it self, and undertaken therein, they were in this use properly *Ecclesiastical Rites*, and do justify the use of such external actions in the service or duties of Religion, which are useful to *excite or promote* Christian practice.

6. And besides these, the Apostles direction for men *to pray or prophesie with* 1 Cor. 11: *their heads uncovered*, was the determin- 4-  
ing an external Rite for order and decency, and not without some respect to the common expressions of *Reverence* in Greece, and other parts of the *Roman Empire*. The Jewish Priests performed their Temple service with their *heads covered* with their *Bonnets*, as did the High Priest



V. Hor.  
Hebr. in 1.  
Cor. 11. 4.

If 6. 1, 2, 3.

Plutarch.  
Prob. Rom.  
9. 10, 11,  
13.

Priest also in his *Mitre*, and it was his honour and dignity that he might not *uncover his head*, Lev. 21. 10. he representing hereby the glory and honour of the *Messias*. In the Jewish *Synagogue worship*, their men constantly prayed with their *faces veiled*, in token of shame; as is manifest from divers testimonies of the *Talmudists*: agreeably to which Custom, the holy Angels in *Isaiah's Vision*, are represented *standing* before God, and *worshipping* with their faces *covered*. The ancient Romans used *uncovering the head* as an expression of honour to great men; but yet from the time of *Aeneas*, as *Plutarch* affirmeth, they had their *heads covered* in most of their Religious solemnities. The Grecians *worshipped with their heads uncovered*, as did the Romans also in their adoration of *Saturn*. But *S. Paul* considering the Christians relation and encouragements, and the customary use of *veiling among women*, as fitly becoming and expressing their shamefastness, modesty, and subjection; he thence from the consideration of *comeliness* determineth that the expression of reverence which most becometh the state of men, in their Religious service is to *uncover their heads*, and not to *veil them* both in *praying* and in *propheying* (or  
praising

praising and glorifying God chiefly under extraordinary or prophetick raptures; in which sense the Chaldee Paraphrast oft expoundeth the Phrase of *propheſying* in the Old Testament, and R. D. Kimchi, also as he is cited by *Drusius*). And the consequence hereof is this, that such outward actions as tend to *expresſ a comely reverence* in the service of God, may be fitly *appointed and used* therein, under the Gospel dispensation.

*Ch. Par. in*  
*1. Sam. 10,*  
*5, 6, 10,*  
*11, 13. Ch.*  
*19, 20, 21,*  
*23, 24.*  
*Drus. in 1.*  
*Sam. 10. 6.*

7. But because I shall in the following Chapter give some other instances of Apostolical practice, I forbear in this place to urge any more, and therefore shall not insist upon S. Peter submitting to have his *feet washed* at our Saviours command; which some have noted to be a *Jewish Paschal Rite*, then practised under an *Evangelical signification*; nor upon the observations *enjoined* to the Gentile Christians by the Council at *Jerusalem, Act. 15.* nor upon those other manifestly ancient Rites which are not mentioned in the Scriptures, but were by the Fathers of the Primitive Church called *Apostolical Rites*, or *Apostolical Traditions*. But instead of prosecuting what is contained in this last instance, I shall observe that it was a current position, among the *chief Protestant Writers* of the Churches

Kemnit.  
Exam. de  
Tradit. 7<sup>m</sup>.  
Genus.

Churches beyond the Seas, *that in points of external rite, order, and decency, some things were appointed by the Apostles in the Churches of Christ, which were not recorded in the holy Scriptures.* Thus Kemnitius asserteth, that it is manifest from the Apostles writings, that they did ordain and deliver some Rites unto the Church, & *verisimile est quosdam etiam alios externos ritus qui in scriptura annotati non sunt, ab Apostolis traditos esse.* And it seemeth true that there were other external Rites delivered by the Apostles, which are not mentioned in the Scripture. Beza upon those words of S. Paul. The rest will I set in order when I come, 1 Cor. II. 34. granteth that the Apostle did in that Church determine other things, not mentioned in that Epistle, but pertinent ad ordinem Ecclesiasticum, non ad dogmata; they were not matters of Doctrine but of Ecclesiastical Order. And upon the same words he saith that they appointed things referring to order, as time, place, forms of Prayer and such like; as times, places, and persons did require. Zanchy also citing the same Text by way of Objection, in his Treatise of the holy Scripture answereth, That concerning matters of order and decency, we acknowledge many things to have been appointed in the Churches by the Apostles, which are

Zanch.  
Trah. de  
Sacr.  
Script. Qu.  
2.

are not written. *Concedimus multa fuisse instituta ab Apostolis in Ecclesiis quæ non sunt scripta.*

8. That command of the Apostle, *I Cor. 14. 40. Let all things be done decently and in order*; doth manifestly suppose a power, and command its exercise in the Church of *Corinth*, for the appointing what is requisite to those ends: and is to this purpose urged, not only in the Church of *England*, but by those other modern Writers, who are in high esteem with most Non-Conformists. Calvin in his institutions, from this Scripture asserteth, *a necessity of laws made by Ecclesiastical Constitutions*, because order and decency cannot otherwise be kept, *nisi additis observationibus tanquam vinculis quibusdam*: and in his Commentaries he thence asserteth, that God hath left external Rites unto our liberty that we might not account his worship to consist in them. Zanchy, considering this Text, enquireth what the Apostle meaneth by decency and order? and saith among other things, *one end of decency is, that while certain Rites are made use of to conciliate reverence to sacred things, we should by such helps be the more excited unto piety.* Illyricus himself declares this command, to be a foundation, first Principle or Rule, upon which Church

*Instit. l. 4. c. 10. Sect. 27.*

*In 1 Cor. 14. 40. Zanch. Compend. Doct. Christianæ Loc. 16.*

*Gloss. Illyrici in Loc.*

Z

Govern

Part. 2.  
Ch. 4.

*Government and Polity is to be built, and according to which it is to be modelled. And the same commandment is produced by the London Ministers, in their *Jus divinum Regiminis Ecclesiastici*, as giving allowance for the ordering the circumstantial of Church Government. And then it must especially warrant the orderly determining things circumstantial, concerning Ecclesiastical Assemblies and divine worship, which is the special matter about which the Apostle treateth in that Chapter.*

#### SECT. IV.

*The practice and judgment of the Primitive, and many Protestant Churches concerning Ceremonies.*

I. The third Argument is, from the judgment and practice of the Church of God in all Ages, both in its *Primitive* Purity, and since the *Reformation*. And, as Christian Prudence and Sobriety requireth a reverend esteem of the judgment of the *Universal Church*; so Christian Charity, Humility, and Modesty, will forbid the rash censuring the generally received practices in the best times of Christianity. In the Primitive times, all their Canonical

Canonical *Constitutions* of Synods supposed a liberty reserved to the Church of determining things expedient ; their observation of some Rites appointed by the Apostles is clear enough from the foregoing Section ; and of their use of the sign of the *Cross*, of distinct *Garments* in Religious Worship, of their *gesture* at the Communion, and of *imposition* of hands in Confirmation, and the *Ring* in Marriage , I shall give a particular account Ch. 4. when I come to consider the particular Rites of our Church. And that in the early times of Christianity they *stood at Prayer on the Lords Days*, and from *Easter to Whitsunday*, as professing the hope of the Resurrection ; that they prayed with their *faces to the East* (while in the Jewish Temple Worship they always worshipped with their faces to the West) ; that they used various *impositions of hands* on the *Penitents* ; and gave some *initiative Symbols*, as Salt, Hony and Milk to the *Catechumens* , and newly baptized persons, with others of the like nature ; is so manifest, that no man who hath read the ancient Writers can possibly make any doubt thereof. And such Rites as were orderly and fitly *established by Ecclesiastical Authority*, without any divine institution, were frequently justified and

defended by divers of the Fathers; as *Tertullian*, *S. Ambrose*, *Basil*, *Austin*, as their testimonies might be largely produced.

*Aug. Ep.*  
86.

*Ep. 118.*  
6. 2.

2. For instance sake I shall single out *S. Austin*, who (though he piously complained of the over-great number of Ceremonies in his time, when they were indeed very numerous) in his Epistle to *Casulanus* writing concerning fasting on the *Saturday*, he giveth this general Rule; *that in those things where the divine Scriptures determine nothing certainly, the custom of the people of God, or the institution of our Ancestors is to be reputed as a Law.* And afterwards he adviseth to be careful, *lest the clearness or calmness of Charity, be (about such things) clouded over with the tempests of contention and disputation.* And in his Epistle to *Januarius*, after many other things to the same purpose, he expresseth the advice of *S. Ambrose*, *which he always esteemed as a Divine Oracle; that in things which neither opposed Faith nor a holy life, every one was to conform to the Observations and Custom of that Church, where he had his present abode: cum Romæ sum jejuno Sab- bato, cum hic sum non jejuno; sic etiam in, ad quam forte Ecclesiam veneris, ejus morem serva, si cuiq; non vis esse scandalum,*  
*nee*

*nec quenquam tibi.* (and in his next Epistle he giveth a like direction about the same matter, which is by him called *saluberrima regula.*) And he saith he had oft perceived with grief and sorrow, much disturbance of the weak, *per quorundam fratrum contentiosam obstinationem, & superstitiosam timiditatem;* through the contentious obstinacy, and superstitious fearfulness of some brethren, who stir up such contentious questions, (about Ecclesiastical Rites of an indifferent nature in particular Churches) that they judge nothing right, but what themselves do: and in the same Epistle, he defendeth the Custom of the Church in his time of receiving the Eucharist fasting, which Christ instituted after meat, but gave no command that it should be afterwards so celebrated. Ep. 119. c. 18.

3. Amongst the Protestant Writers Calvin at Geneva, maketh this formal protestation: *Lest any man should raise a calumny, --- I would have all pious Readers here to bear me witness, that I do not contend about Ceremonies, which do serve only for decency and order, nor yet against such which are either Symbols of, or incitements to, that reverence which we bear to God.* Ursin in the Palatinate asserteth the Ecclesiastical appointment of some Rites not only to be lawful, but to be a Calvin Tom. 7. Ver a Ecclesie Reform. Ratio.



*duty; potest (saith he) ac debet Ecclesia quasdam Ceremonias instituire. Rivet in the Dutch Church saith that in the Church we use Ceremonies, ut gestibus, & actionibus solennibus; Ceremonies, as gestures and actions of solemnity: and concerning such things which are appointed for decency and order, he declareth his approbation of that Rule of S. Austin, above expressed from Ep. 118. c. 2. Among the Lutherans, Kemnitius not only asserteth the Churches liberty, in appointing adiaphorous Rites: but also for order sake he disalloweth all liberty of varying from them: Et sane ordinis & decori gratia etiam in externis adiaphoris, non est cuius sine Ecclesie iudicio & consensu permittendum, ut ex petulantia pro libidine, quid vis vel omittat vel permutet. Gerard both acknowledged the Authority of the Church for the ordaining somethings about the external part of worship, and yieldeth that not only the Church, but even the Apostles themselves, did institute in the Church, ritus quosdam liberos, some free indifferent rites, appertaining to order and decency, which in specie and in particular are neither written, nor imposed by a perpetual Law, as necessary for the whole Church. And in another place he sheweth that they readily receive these adiaphorous*

Catbol.  
Orth. Tr. 2.  
9. 37.

Exam.  
Conc. Trid.  
de Sacram.  
Can. 13.

Ger. Conf.  
Catbol.  
Lib. 1. Gen.  
ner. Par.  
2. c. 5. de  
Traditioni-  
bus.

phorous things for order and decency, *etiamſi ſola Eccleſiæ conſuetudine nitantur*; though they only depend upon the Cuſtom of the Church. And *Flacius Illyricus* himſelf when he was out of the humour of oppoſition, did at laſt in his Gloſs published from *Strasburgh* 1570. upon thoſe words of the Apoſtle. *If any man ſeem to be contentious, we have no ſuch Cuſtom, nor the Churches of God write thus.* The Apoſtle (ſaith he) rejecteth moroſe and contentious answerers, ſhewing that profitable rites received by grave authority, ought by no means to be condemned or plucked in pieces, though they be not built on ſolid demonſtrations. But if any man will be ſtiff in his opinion, the Apoſtle will not contend any longer with him, but will acquieſce in the Cuſtom of Godly and worthy men, and of the Churches of God themſelves; *idemq;* (ſaith he) *alios omnes pios facere debere*, and that all pious men ought to do the ſame is acknowledged there to be an Apoſtolical direction by *Illyricus* when he was out of the heat of contention in a cool and calm temper.

4. If we view the publick writings of the Reformed Churches, the *Bohemian* Conf. Bo-  
Conf. Bo-  
hem. Aſſ.  
15.  
Confession declareth them to teach, that humane Traditions, Rites, and Cuſtoms, which do not hinder Piety, are to be pre-

Rat. Disc.  
& Ord.  
c. 1.

Ibid. c. 2.

served in the publick Christian Assemblies, And in their account of the Discipline and Order of their Churches, they divide the matters of Religion into three heads; the *Essentialia*, which contain the matters of Faith, Love, and Hope; the *Ministerialia* which enclude the means of Grace, as the word of God, the Sacraments, and power of the Keys; and the *Accidentalialia* by which they say they mean what others call *Adiaphora*, or external Ceremonies and Rites of Religion. In these matters *Adiaphorons*, they say, *they may have some things in use among them which are different from other Churches, and yet are they not willing, upon any small occasions, to allow any alteration therein; neque ob leves causas quicquam mutare æquum putamus, & nemini apud nos licet insuetas ceremonias inchoare.* And in their Ordination both of their *Bishop*, and their *Con-senior* (who is designed to represent the *Chorepiscopus* in some ancient Churches) whose Office is like that of our *Arch Deacon*, and their Minister, and their Deacon; those of the same Order give to the person then ordained, their *right hand of fellowship*, and those of the inferiour Order (when one is ordained to any of the higher degrees) give him their *right hand*, in token of *subjection* testified

fied and assured by that external Rite.

5. The *Augustane* Confession, in several expressions, asserteth it *lawful* for the Bishops or Pastors, to appoint things for Order in the Church; and declareth that they do retain many ancient Rites or Ceremonies, though they complain also of the abuse of others in the Romish Church, as the Church of England doth: and it asserteth also *ritus illos servandos esse qui sine peccato servari possunt, & ad tranquillitatem & bonum ordinem Ecclesiæ conducunt.* The Saxon Confession treating of Rites appointed in the Church by humane Authority, declareth, that nothing ought to be appointed against Gods word, or in the way of superstition, but that some blameless Rites for good order, both ought to be and by them are observed; *ritus aliquos honestos boni ordinis causa factos, & servamus & servandos esse docemus.* And the Ceremonies most opposed in the Church of England, with more besides them, are retained both in that and in other Lutherane Churches. The Helvetick Confession asserteth, that the Church hath always used a liberty about Rites, as being things of a middle or indifferent nature. The French Church alloweth, that there be *singulis locis peculiariter instituta, prout commodum* Conf. Aug. de Eccl. Potest. de Ant. & 21. & de descrimine cibor. Conf. Sax. on. de Tradition. Conf. Helv. c. 27. Conf. Gal. lic. c. 32.

Conf. Ar-  
gent. c. 14.

*commodum visum fuerit; peculiar Constitutions for several places, as it shall appear profitable. And the Strasburgh Confession discoursing about humane Traditions, or external Rites and Observations, which conduce to profit, though they be not expressed in the Scriptures, saith, that many such the Church of God at this day doth rightly observe, and as there is occasion doth make new ones; adding these sharp words, quas qui rejecerit, is non hominum sed Dei, cujus traditio est quaecunq; utilis est, auctoritatem contemnit, that whosoever rejecteth these things, doth not condemn the authority of men but of God, of whom is every profitable Constitution. Wherefore he who will yet disclaim all Ceremonial Rites under Christianity, and will esteem them to be a pestilential and dangerous Contagion in the Church, must undertake to affix both to the ancient, and latter most famous Churches, a *Miserere nostri*.*

SECT.

SECT. V.

*The ill consequences, of denying the lawfulness of all Ecclesiastical Rites and Constitutions in things indifferent observed.*

1. Though the condemning the practice and rule of the Church in all Ages, and even in the time of the holy Apostles and Prophets, be inconvenience sufficient for any opinion to stand charged with : yet besides this (which hath been evidenced in the two former Sections) the denying the lawfulness of any external Rites. 1. *Debarreth* the Church of what is really *advantageous* unto it : for some fit external Rites of order and decency, (provided they be not over-numerous) do promise solemnity in the service of God, and tend to excite a greater degree of seriousness, reverence, and attentiveness. It was *S. Austins* observation, that *in Religion the outward actions of bowing the knee, stretching forth the hands, and falling on the ground, though they be not performed without the preceding actions of the Soul, do much encrease the inward affections of the heart.* In the common affairs of the World, the *boaring his Ear* with

with an Awle, who was willing to undertake a perpetual service; the giving possession among the Jews by the *pulling of the shoe*, and amongst us by divers other ways of *livery and seisin*; the delivering some *ensign of authority* at the enstallment of a Magistrate, and the *giving the hand* as a pledge of fidelity, have by the common prudence of men been judged useful Rites, to render those undertakings and actions the more solemn and observable. Nor can there be any reason, why some external actions may not obtain the like effect in matters of Religion; especially considering that both Prophets and Apostles in delivering their extraordinary Messages from God, thought fit frequently to make use of *visible representations*, that their words might thereby take the deeper impression. Thus *Ezekiel carried out his stuff in their sight*, and *Isaiah walked naked* (without his ordinary Garments) when they denounced Captivity; and *Agabus foretelling the imprisonment of S. Paul, bound himself with his girdle*; and the Apostles according to the commandment of Christ *shook of the dust of their feet*, as a testimony against those Cities who received them not, which was a *rite* the Jews made use of towards the Cities of the Gentiles,

to

AB. 13. 51.  
Mar. 6. 11.

V. Hor.  
Hebr. in  
Mat. 10.  
14.

to express their defilement and uncleanness.

2. 2. The denying the lawful use of external Rites, and humane observations in the worship of God, is ordinarily attended with *partiality of judgment*. For it is almost generally acknowledged, that in taking a *Religious Oath*, some external Ceremony addeth a solemnity and reverence to that sacred action: whence when other Ceremonies in publick worship were laid aside, there was an *Act of Parliament* as it was entituled, that in taking an Oath it might be lawful for any man, either to *lay his hand upon the Book*, or to *hold up his right hand* (which was the way made use of in taking the Covenant.)

And Bishop *Saunderson* to this purpose judiciously declareth, that *he could never receive any satisfaction, though he had oft considered with himself, and enquired of others, why a prescribed form of words, and the use of the solemnity of external Rites, either ought not as things superstitious to be removed from the Religious use of an Oath; or else may not as useful helps of piety, be retained in the other parts of Gods worship.* I know that some have told us, that an Oath is not a part of the *natural worship* of God, belonging to the first commandment; nor of the *instituted wor-*  
*ship*

*De Juram.  
Obl. Prae.  
§. Sec. 12.*



*ship* in the second Commandment ; but of the *reverend use of Gods name* in the third Commandment ; and that the principal use of an Oath is to confirm truth and end strife, and therefore it is not primarily an *act of worship*, but secondarily and consequentially. But indeed all this is but a plausible mistake. For an Oath as it is distinguished from a bare assertion, encludeth a direct *profession* and *particular acknowledgment of the Omniscience of God*, and his searching the heart of man, and of the *justice of God* in the punishing evil, and that he is a *God of truth*, and *invocateth* him as such : and this is part of the *natural worship of God*, or of the honour which is due to God, as being founded in the nature of God, and the natural estate of man. And since God hath *instituted* this way of Religious appeal to himself, an Oath must be acknowledged to enclude also part of the *instituted worship of God*. And the Rite of *laying the hand upon the Book*, and *kissing it*, or holding up the hand, being designed as a testimony to others, of a mans appeal to Gods Omniscience and Justice ; the end of that Ceremony, is primarily to manifest this *religious application to God*, and therefore it is attendant upon an Oath, as it is properly an *act of worship*.

3. 3. If no external observations not commanded by God, might lawfully be admitted in the worship of God, then must the publick exercise thereof cease. For God who did expressly determine the *time and place*, for the Jewish Tabernacle and Temple worship, hath not prescribed the *same circumstances* for the Christian service. Nor hath he prescribed in all things the *method and gesture* for our Religious addressees, nor the *kind of Bread and Wine* at the Lords Supper: yet these things must necessarily be determined, where these Ordinances are celebrated. Wherefore Mr. Baxter acknowledges that *such things as these, and the decent habit for the service of God, be left to humane prudence to order, and may be determined for order, decency, and edification.* But Mr. Rutherford undertaking to fix the right bounds for the Churches authority, distinguisheth *things moral, and Physical circumstances*; and these latter only he granteth may be determined and ordered by the Church, but not the former. These *Physical circumstances* he saith are only *eight* and there can be no more enumerated. *viz. time, place, person, name, family, condition, habit, gesture.* Now to omit the examining the terms of that distinction, and the considering that most of

Disp. of  
Humane  
Cerem. c. 2.

Introd. to  
Div. Right  
of Ch. Gov.  
vern. Sec.  
1.

of our Ceremonies (as they are called) are enclused under *habit*, and *gesture*, it is manifest that he hath pitifully *shackled himself*, in endeavouring the *undue confinement* of the Churches Power. For as there can be no possible account, why those *eight things* and no more can be determined by the Church, so it is very obvious to discern how monstrous this enumeration is; having *needless redundancy*, in adding as distinct circumstances from the person, the *name*, *family*, and *condition*; to which he might with as much reason have added, the *age*, *stature*, and *complexion* of the person: and they have likewise a great *deficiency*, since according to his position it is unlawful to determine, what *version of the Bible* shall be read in the Church, what *Vessels* shall be used in administering the Sacraments, and in what *method* Prayers, Praises, Psalms, Sermons, and other Offices shall succeed to each other; the appointing of which was a chief design of the *Directory*. And some men who undertook to decry every thing referring to the worship of God as unlawful, unless it was particularly enjoined in the Scripture, did advance this false position so far, as to assert that the *Directory* was a breach of the second Commandment; and that there

In Edw.  
Gangrena.  
Par. 2.  
Er. 172.

*there was no word of God to warrant the making that Book, more than Jeroboam had, when he set up two high places, the one at Dan, and the other at Bethel. Nor can such a charge be avoided, nor Religion be secured from confusion, unless it be admitted (which is certainly true) that some things external may lawfully be appointed, about the exercise thereof, though they be not particularly enjoined of God.*

4. The reason why I have in this Section conjoined the inconveniency attending the *disallowing Ecclesiastical Constitutions and Observations*, together with those consequent upon the *disclaiming external Rites and Ceremonies*, is, because both these are equally impugned by almost all the arguments produced with special respect to the latter of them.

## SECT. VI.

*Some Objections from Reason, and from the Old Testament examined.*

1. Against the lawful use of *some Ceremonies* in the Christian Church, there are mustred up a whole Army of Objections (if a weak number may be so called); a particular answer to every of which, would be tedious and needless. For the affirming that such establishments *oppose*

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the *Soveraignty of Christ*, or accuse him of *negligence* or *unfaithfulness*; and that they make men the *Masters of our Religion* and such like; manifestly appear to be false accusations, by considering that these external Rites are such things of an *indifferent nature*, that their appointment by humane authority hath been allowed of God, both under the Old and New Testament, as hath been above evidenced. To assert that the allowance of any Ceremonies ordered by Ecclesiastical Prudence, chargeth the *Scripture* with *insufficiency*, and leaveth us at a loss (as some tell us it doth) for a *Rule of Faith*, proceedeth from a gross misunderstanding; as if these indifferent things particularly considered, were *matters of Faith*, and that the Scripture could not be a sufficient Rule. For Faith and Holy Life, unless it enclude a *determination of all prudential circumstances*, that none should be ordered in the Church which are not there appointed. To decry all such things as *Unlawful*, because in our Church there hath been much *strife and contention* about them, to the breach of the Churches Peace; may appear to be a very weak argument, from observing that both the Jewish and the Apostolical and Primitive Christian Churches, and several

V. Hooker.  
Eccles. Pol.  
l. 3.

several *Lutheran Churches* of late have enjoyed a very peaceable state, together with such Ecclesiastical Constitutions: but the more manifest cause of strife and contention, is from *misunderstanding* in some, and from *want of humility and obedience* in others; and these persons have found matter sufficient for them to make a *breach* of the Churches Peace, in other points besides Ceremonies.

2. As to that Objection, that the allowing any Authority for the appointing such things in the Church, will leave its power in a *boundless and unlimited state*; if this was of any force, it would equally oppose all other commanding Authority in every superior relation in the World. And as *secular Rulers* have Authority to make Laws for the Peace and Order of Kingdoms, but not to exercise oppression nor to change the nature of Good and Evil, nor to make any divine Precepts; so *Rulers in the Church* are allowed to direct and appoint what tendeth to good order and decency; but may not deliver any thing as Gods command which is not, nor alter any of his Precepts and Institutions, nor to enjoin things needlessly burdensom. How the allowing some Ceremonies in the Christian Church is a quite different thing from the *reducing*

*the Ceremonial law of the Jews*, hath been shewed in the first Section of this Chapter; Wherefore I now come to examine the Scripture evidence which some plead against Ecclesiastical Rites and Constitutions.

3. *Obj. 1.* The sin of *Nadab* and *Abihu*, for which *fire came out from the Lord* and devoured them, was their offering strange fire before the Lord, which he commanded them not. *Lev. 10. 1, 2.* And this is supposed by them who urge this Objection, to be only an outward rite or circumstance of worship, in making use of that fire in the service of God which was not enjoined, and about which he had made no determination.

*Cypr. Ep.*  
*73. & de*  
*Unit. Eccl.*

*Iren. adv.*  
*Har. l. 5.*  
*c. 44.*

*Ans. 1.* It was much more truly acknowledged of old, that the sin of *Nadab* and *Abihu* was, that what they did, was *Dei traditione contempta*, in despite of what God had declared to the contrary; and therefore their sin hath been frequently parallel'd, with the sin of *Corah*, *Dathan*, and *Abiram*. And whereas the Scripture declareth their sin, to be a doing that which God commandeth them not: that Phrase in the holy Scriptures (*which I commanded them not*) doth not denote, Gods having enjoined nothing about that particular action, but ordinarily by a  
*Meiosis*

*Meiōsis* intimateth, Gods having *severely prohibited it*. Thus God declared their building high places of *Tophet* and of *Baal*, to burn their Sons and their Daughters, to be *things he commanded them not*. Jer. 7. 31. Jer. 19. 5. and the same expression is used, concerning *committing Adultery* with *their Neighbours Wives*, and *speaking lying words in the name of the Lord*, Jer. 29. 23. and concerning the *serving other Gods*, and *worshipping the Sun, Moon, and the Host of Heaven*, Deut. 17. 3. all which things were vehemently forbidden in the Law of God. Wherefore some have thought that the sin of *Nadab* and *Abihu* consisted in *Offering* <sup>Fag. in loc.</sup> *strange Incense*, which God had expressly forbidden, Ex. 30. 9. Which opinion is declared by *Fagius*; and doubtless this was the judgment of *Josephus*, though the ordinary Copies of *Josephus* express it <sup>Joseph. Ant. l. 3. c. 10.</sup> to be their *Offering other (θυσιαίων) Sacrifices* than *Moses* had commanded; but that it should be read *θυμιαμάτων Incense*, is manifest by comparing *Josephus* with the *Hebrew*, and the *Septuagint*. Others have observed, that before that time God had appointed *Aaron* only, and not *his Sons* to offer any incense unto him; and therefore it might be an act of great presumption in them: and when *Corah* presumed



to invade the Priests Office to offer *incense*, both the *Samaritan Version*, and the *Septuagint*, reading the Hebrew with a little variation of the points in חֲלִיל Num. 16. 37. called that which he offered, *strange fire*. And some others have thought them so *boldly irreverent*, as against the command of God, to thrust themselves into the *holy of holies*. This is collected by some of the Jewish Doctors from Lev. 16. 1, 2, 3. and is admitted by *Junius*.

Jun. in  
Lev. 10. 1.

4. *Ans.* 2. But admitting that their sin consisted in making use of *that fire* which God did not allow, we must further assert with *Munster*, that God having caused *fire* miraculously to *consume the sacrifice* upon the Altar, Lev. 9. 24. and commanded that the *fire upon the Altar should be continually burning* (to wit, for the use of Gods service) and *should never go out*, Lev. 6. 12, 13. their offering other fire, was an opposing of Gods command. For if any should imagine that when God had commanded *incense to be offered*, which must be offered with fire; he did leave it undetermined what fire they should make use of: and that in this case the *choice* of any sort of fire, because it was *not commanded* was a grievous sin; this would represent the holy and righteous will

will of God, as contradictory to it self, and as inevitably forcing the Priests to be guilty of sin, because upon this unreasonable supposition their *offring incense with fire*, which was their *duty* and commanded of God, must necessarily be accounted a *sin and displeasing to God*. And if such positions were admitted, they will bring after them a numerous train of manifest absurdities and contradictions; as that the Priest ought as God had commanded to *burn wood upon his Altar*, but might in no wise make use of any sort or kind of wood to that purpose, because God had not particularly enjoined it; and the like may be said of the *kind of Bread and Wine* in the Lords Supper; and of divers other things under the time of Christianity.

5. *Obj. 2.* God commanded *Deut. 12. 32. Whatsoever I command you observe and do, thou shalt not add thereto, nor diminish from it.* *Ans. 1.* That these words do properly condemn on the one hand *superstition*, or the making any thing a part of Religion and the Law of God, which indeed is not; and on the other hand *want of Religious reverence*, in neglecting obedience to what God had enjoined and commanded. But that divers things referring to the worship of God, were al-

Tr. 2. Ch.  
6. div. 1.

lowably under the Jewish dispensation ordered, as matters of *decency and expediency*, by humane prudence, I have in a former Section given sufficient testimony: and if such appointments had not been allowable, their *Synagogue worship*, which was thereby guided and directed, must necessarily have been altogether *impracticable*, or at least *utterly confused*. And it is not amiss observed by Bishop *Whitgift*, that that command *Deut. 12.* did as well concern the *Judicial part of the Mosaical Law as the Ceremonial*; and therefore it may with as much plausibleness be urged, to prove that no *secular laws* may be made under Christianity, as that no *Ecclesiastical Constitutions* should be therein established; unless it can be shewed, that under the Gospel the Divine Law hath particularly enjoined *all circumstances of worship*, and Rules of Order in all Ecclesiastical Cases, where it is presumed he hath not prescribed a *Platform of civil polity*. And yet even in matters *judicial* also the Jewish Doctors, as is manifest from their *Bava Kama, Sanhedrin, Maccoth*, and other Talmudical Treatises, did give *divers resolutions* of various particular Cases and circumstances, not expressed in the Law of *Moses*: and both these decisions, and their *סיני לתורה* or their *Constitutions*

stitutions to be a *hedge of the Law*, (as when the Law did not allow *above forty stripes* to him who was to be adjudged to be scourged, their Doctors required them never to exceed *thirty nine*, not thereby altering Gods Law, but taking care lest it should by mistake be violated) are well allowed of by Christian Writers. However, since the Gospel requireth a *care of order and decency* in the Christian Church, to deny this liberty, would be a *diminishing* from its commands, but to grant it is no *addition* to them. Wherefore though *superstitious* placing Religion where we ought not, and *irreverent* neglect, or making no Conscience of any Divine Institution, are sinful, *prudential Constitutions* remain lawful.

*Mace. c. 1.  
Sec. 1, 3.*

*Grot. in  
Deut. 25.  
3. & 2.  
Cor. 11. 24.  
Coccei in  
Mac. c. 3.  
n. 12.*

## SECT. VII.

*Other Objections from the New Testament cleared.*

1. From the New Testament it hath been objected. 1. That our Saviour defended his Disciples, *for not obeying the tradition of the Elders, which required them to wash before meat.* Mat. 15. 2. *Ans.* As this tradition did not refer to the order of the publick worship of God,  
in

In Loc.

in Religious Assemblies : so the true reason why our Saviour defended his Disciples in their practising against this tradition, was because washing before meat was enjoined by them, as a *proper rule of Religion* and of Purity. For as in general it hath been observed by *Drusus* and *Dr. Lightfoot*, that many of the Jews esteemed not the written Law, but that given by tradition to be their *foundation*, and chief *Rule of Doctrine*, and declared, that he *who transgressed the words of the written Law was not guilty, but he who transgressed the words of the Scribes was guilty*: so in this particular discourse our Saviour chargeth them with *teaching for Doctrines the commandments of men*, v. 9. and declareth against their error and false Doctrine, v. 20. *that to eat with unwashen hands defileth not the man*. So that the question between our Saviour and the Scribes and Pharisees was this, Whether it was to be admitted as a *Doctrine*, that *eating with unwashen hands defileth the man*? and our Saviours justifying his Disciples in this Case, doth declare, that wheresoever *false Doctrines* are obtruded as parts of the Law of God, it can be no mans duty to receive them, and practise upon them: which is that our Church also professeth.

2. But

2. But our Saviour was so far from *opposing prudential Rules* and Observations, for the orderly performance of Religious services; that himself frequently practised such things, according to the Custom and Constitutions of the Jews. Thus as the Jewish Doctors *sat* in their Synagogues when they taught the people, our blessed Lord ordinarily *used the same gesture* in teaching. He also ordinarily joined in their *Synagogue worship*, which was ordered by the Rules of Ecclesiastical Prudence, and observed the *gesture* and other Rites of the Jewish Pasover, which the Authority of their Elders had established for order and decency. And whereas in the Jewish Synagogues, and Schools, their Doctors used to *sit about in a semicircle*; and their Scholars before them upon lower Seats, to whom the asking of Questions was allowed: our Saviour also *in the Temple* (which in the holy Scriptures oft encludeth the whole Court and building of the Temple, among which were Religious Schools and Synagogues) *sate in the middle of the Doctors hearing them and asking them Questions.* Luk. 2. 46.

3. Some have also against the use of external Rites in the worship of God, urged those words of our Saviour. *Joh. 4. 23. The hour cometh and now is when the*  
the

*the true worshippers, shall worship the Father in spirit and truth*: collecting thence, that the Gospel worship is so wholly spiritual, that it doth not admit outward Rites and signs. *Ans.* 1. This must needs be a false construction of these words, which would tend to disclaim the two *New Testament Sacraments*, the open and visible *profession* of Faith, the publick meeting in *Church Assemblies*, the praising of God and praying with the *voice*, the *reading* and *hearing* Gods word, reverent *gestures* in Religious service, and such like necessary parts of Religious duty, in all which there is use of bodily actions and external signs. 2. Our blessed Lord by these words of *worshipping the Father in spirit and truth*, expresth that worship which the Gospel directeth; this is often called the *truth*, and the *worshipping of God in the Spirit*. *Gal.* 3. 3. *Phil.* 3. 3. and is opposite to the *false worship* of the *Samaritans*, and different from the *erving* of God in *Jewish Figures*, yet it both admitteth and requireth external expressions of reverence. And in this place our Saviour declareth, that under the Gospel, the worship of God should be so properly suitable to God who is a *spirit*, that it should not be confined to any one particular place, and therefore neither the

*Jewish*

*Jewish Temple* nor *Mount Gerizim* (about which places of worship Christ then discoursed with the Samaritan Woman) should be the peculiar place for divine adoration. Because God who is a Spirit would under the Gospel be so spiritually known and honoured, that he would not in any singular and peculiar place, fix any special outward symbol of his divine presence, as in the Jewish dispensation he had done in the Temple, over the mercy Seat: nor would he endure to be worshipped under the representation of a corporeal image, as the Samaritans in *Mount Gerizim* did worship God, in the form or image of a Dove; as hath been observed by Mr. Mede, and is declared concerning them in the *Talmud* in *Cholin*, and by the Jewish Chronicler in *Izemach David*, whose testimonies and words are produced by *Bochartus*. Indeed the Learned *Bochartus* (as did also *Vossius*) accounteth this charge upon the Samaritans to be a Fable, because it could not consist with their owning the Law of *Moses*, and is not mentioned either in the Scriptures, or in *Josephus*. But considering how little *Josephus* wrote, that hath any kind of relation to the Samaritan worship, and that our Saviour chargeth them with a miscarriage about the object of their worship,

Mede Diss.  
on Jo. 3. 23.

Bochart.  
Hieroz.  
Part.

Hebr. l. 1.  
c. 1.

Vossius de  
Idololatr.  
l. 1. c. 23.



*Joh. 4. 22.* worship, *Ye worship*, saith he, *ye know not what*; considering also that the worshippers at *Bethel*, by whom the *Samaritans* were instructed, did before their Captivity worship God there by an *Image*, and that the *Affyrians*, *Syrians*, and others Neighbouring upon the *Samaritans*, as *Bochartus* sheweth, did chuse the form of a *Dove* to be the Image and resemblance of God; there is no just reason to question the evidence of the Jewish Writers concerning the *Samaritans*.

*Bochart.*  
*ibidem.*

4. It hath been also objected against all *Ecclesiastical Constitutions*, that the Apostle blamed the *Colossians*, *Col. 2. 20, 21.* *Why as though living in the World are ye subject unto Ordinances*, such as he mentioneth in the next verse, *Touch not*, (or eat not) *tast not*, *handle not.* *Ans.* This place concerneth not prudential Rules of order, but it blameth the *Colossians*, that they should suffer their minds to be deluded, and their practices to be ensnared and perverted, by false positions delivered as *Doctrines*; and this is observed to be the sense of *Αγορεύσεις* *v. 20.* and these things were called the *Commandments and Doctrines of men*, *v. 22.* and *will-worship*, *v. 23.* because they were delivered as proper divine *Commandments*.

*Davenant.*  
& *Zanch.*  
*in Loc.*

*Whitak.*  
*Cont. 4.*  
*Qu. 7. c. 3.*

And

And that this was the cause of the Apostles reprov<sup>g</sup> the *Colossians*, may be further manifest, because the Apostles themselves upon a *prudential and Christian account*, enjoined the Gentiles to *forbear* some sorts of *meat*, the observing of which Apostolical Constitution (which did not doctrinally declare those things themselves to be unclean) was in no wise condemned by S. Paul writing to his *Colossians*.

5. That place of S. James. *Jam. 4. 12.* *There is one Lawgiver who is able to save and to destroy*, doth appropriate to God the Authority of establishing, and executing such Laws, the obeying or disobeying which, is the sure way to eternal life or destruction, because they are his Laws: but this Scripture having no peculiar respect, to the *worship of God* in publick Assemblies, doth no more condemn *Ecclesiastical Constitutions* of Order in the Church, than either the *civil sanctions* of secular Governours, or the *Domestick commands* of Parents or Masters.

And even Calvin with some respect to this *Inst. 1. 4. c. 10. Sect. 7. & 30.* place of St. James, asserteth in his Institutions, that in the *great matters* of Christianity, there is *unicus vitæ magister*, *one only who is to rule and command our life; but in externa Disciplina & Ceremoniis,*

nits, in matters external concerning Discipline and Ceremonies, he hath not thought fit to prescribe every particular thing, but hath left us to be guided by general rules.

6. I know that some who urge this place of S. James, would thence conclude that none besides God, have any power or Authority, by their commands, to bind the Consciences of men. Now though this Text speaketh nothing expressly of Conscience or its obligation, I shall concerning that matter add, that Ecclesiastical Constitutions do no otherwise bind the Consciences of men (so far as concerneth the nature of the obligation) than the commands of *Magistrates*, *Parents* and *Masters* do, though they have ordinarily the stronger motives, with direct respect to the Peace and Order of the Church, and the edification of its Members. And it must be acknowledged that no humane Authority, can bind the judging power of Conscience, so that it is obliged to judge that a duty, which is thereby commanded, without having liberty to consider of its lawfulness: and this is manifestly the sense of several Protestant Writers, when they say that God only hath power to bind the Conscience. But that humane Laws and commands do secondarily and consequentially bind

bind the Conscience, to take care of practising what is lawfully commanded, is that which can never be denied. It would certainly sound harsh to a Christian Ear, if any shall assert, that a Child is not bound in Conscience, to do any particular lawful thing which his Father commandeth him; it being all one to assert that it is *not his duty*, and that he is not bound in Conscience to do it. But if he be bound in Conscience to do that upon his Fathers command, which he was not bound to undertake without that command, it must needs be his command, which layeth that *obligation upon Conscience*, secondarily and consequentially, or with a respect unto Gods general command of obedience.

7. In this sense it is not unusual with Protestant Writers beyond the Seas, (as well as with divers of our own Nation, as particularly Bishop *Saunderson de Obligatione Conscientiæ*, and Bishop *Taylor* very largely in his *Ductor Dubitantium*) to assert, that the injunctions of our Superiours bind the Conscience, *Ursin* in his *Explicatio Catechetica*, asserteth the Constitution of the Magistrate to bind the Conscience, that is (saith he) by reason of the command of the Magistrate, it becometh necessary to be performed, and cannot be

*Duct. Dubit. l. 3. c. 1. rule 1. 5. & ch. 4. rule 5.*

*Ex. car. qu. 96.*

In prac. 2.  
de Culin  
Dei.

neglected without the offence of God, though it be no case of scandal. And in his *Loci Theologici* he to the same purpose declareth, *edita Magistratus obligant conscientias*, and *absq; scandalo obligatur conscientia ad harum legum observationem*. To the same purpose may *Paræus* be produced. And *Alsted* very well noteth that humane laws mediately or under God do bind the Conscience even as an Oath, Vow, or promise made by a mans self doth.

Alsted  
Theol. Caf.  
c. 2. Reg. 2.

8. I shall not insist upon that objection from *Heb. 3. 5, 6.* which expresseth the faithfulness of *Christ* to be more glorious than the faithfulness of *Moses*, from whence it hath been with more manifest violence, than strength of argument, concluded, that under the Gospel which is perfectly and compleatly delivered by *Christ*, there is no place left for any *prudential Constitutions*, which were (<sup>they</sup> they) wholly excluded under the *Mosaical law*. But I suppose I have beyond all contradiction evinced, that under the *Mosaical Law*, there were divers things appointed by Ecclesiastical Authority. And that *Moses's faithfulness* consisted in delivering the Law as he received it, and not in the compleatness of enjoining every particular circumstance in the Church, will appear evident; because otherwise  
he

he could not be accounted as faithful, with respect to their *Synagogue worship* as to their *Temple worship*. And it may be further noted, that the *numerous divine commands* about matters external, referring to the Temple worship, which was the *Law of Commandments contained in Ordinances*, was no part of the privilege but of the *bondage* of the Jewish Church, in which the Gospel Church was not designed to be conformable thereto.

V. San-  
dern. de  
Obl. Conf.  
prat. 6.  
ScB. 30.

9. What is usually produced upon this subject from the fourteenth Chapter to the Romans will fall more directly under consideration in the following Chapter where I design to give a particular account of the true sense thereof.

10. But what hath been here said, can be no pretence of excuse for the *Rites of the Romish Church*; where besides their unreasonable and burdensom number, divers of them are *evil* in their nature: many of them being *sacramental* and designed to be *operative* of Grace and spiritual help: and others being *opposite* to plain duties of Religion, such are the making *images of the Trinity*; and of the Saints for *adoration*; the suppressing the *Cup* to the Laity, a Rite of Christs appointment in the Eucharist; the *adoration* of the Sacrament as *transubstantiated*:

372 *Of the lawfulness of some Ceremonies, &c.*  
and divers others being manifestly *super-*  
*stitious*, as might be evidenced in their va-  
rious *consecrations* (as they account them  
of Bells, Candles, Water, Salt, Chrysm,  
&c.) *Processions* and such like.

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CHAP.

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## CHAP. II.

*Of external Rites and Constitutions,  
as significant, enjoined, scrupled,  
or having been abused.*

## SECT. I.

*Of external Rites as significant.*

I. **O**UR Liturgy declareth the Cere- Com. Pray.  
monies retained in our Church, to of Cere-  
monies.  
*serve to a decent order and godly Discipline,  
and to be such as are apt to stir up the dull  
mind of man, to the remembrance of his  
duty to God, by some notable and special  
signification, whereby he might be edified.*  
Thus kneeling at the Communion is de-  
signed to express Humility and Reverence;  
the Cross at Baptism to be a *memorative  
token* of engagement to the Christian  
Life, and the Ministerial Habit to be a  
*testimony* of peculiar respect and honour,  
to the worship and service of God. And  
if any from the White Linen take occa-  
sion to *meditate*, and think of the purity  
of Divine Worship, and the Christian  
Life; and that as White Linen is changed



374 *Of Ecclesiastical appointments as significant,*  
 from its natural greenness and moisture, to  
 become useful and comely, through much  
 industry, washing, and the influence of  
 the Sun; so the corrupt state of fallen  
 man, may become renewed unto holiness by  
 the power of divine Grace, and serious  
 Christian diligence: such considerations  
 as this, though not commanded in this  
 Church, may well be approved and de-  
 fended.

*T. C. Repl.*  
*p. 136.*  
*Linc. Apol.*  
*1605.*  
*Alt. Da-*  
*masc. c. 9.*  
*p. 322.*  
*Mr. Baxt.*  
*Disp. of*  
*Cerem. c.*  
*2.*  
*Excep. of*  
*Presb. p. 9.*

2. But such external instituted signs  
 which by their signification do either  
 teach any duty, or excite to the perform-  
 ance thereof, have been generally de-  
 cryed with some earnestness by the Non-  
 Conformists, under the name of *Mystical*  
*teaching signs*, sometimes as *Jewish Rites*,  
 and sometimes as *new Sacraments*. Where-  
 as it seemeth very strange that an useful  
*significancy*, or its conducibleness to pro-  
 mote good, should become a crime. Surely  
 it is altogether as reasonable, that such  
 an Ornament of the body which might  
 otherwise be approved, should become  
 utterly *intollerable*, if it be of any *ad-*  
*vantage* for warmth or health; as that  
 any appointment for order and decency  
 in matters of Religion, should be thought  
 altogether *insufferable*, because of its ten-  
 dency towards *edification*, or any spiri-  
 tual benefit. Wherefore

3. Con-

3. Consider. 1. That the denying all lawfulness of using any external thing not commanded of God, as a *sign* either to help our *understandings* or *excite* our *affections*, doth very much tend to the prejudice of Religion and Christianity. For this would condemn the use of *Parables* and Similitudes, which our Saviour following the Custom of the Jewish Teachers, did frequently express. And this would condemn a very useful part of *Christian meditation*; as if he who *looketh* upon the *Earth* no otherwise than the Beast doth, might be well approved of; while he who fixing his eyes thereupon, considereth that he was *taken out* of the *Earth*, and must *return* thither, and thence entreth upon an humble thoughtfulness of his own *frailty*, must be condemned; or as if it was a heinous thing for a Christian when he looketh up to *Heaven*, immediately to entertain thoughts thereupon, of Christs being *ascended* thither, and how much he is obliged that his *affections and conversation* should be above.

4. *Conf.* 2. The lawful use of some other *visible signs* besides gestures, is necessarily allowed in the right exercise of Christianity. I suppose none will condemn our *kneeling at Prayer*, though it be

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primarily designed to testify our lowliness, reverence, and humility; and to owne and acknowledge the Sovereignty and Majesty of God; or *standing to hear*, thereby to expresse or excite Christian attention: the *lifting up the hands or eyes* in Prayer out of true devotion, is not therefore blameable, because it is a sign of a stedfast hope and confidence in God, and of expectation from him; nor may the Publican's *smiting his hand upon his breast*, be thought the worse of, because it enclused a pathetick and affectionate acknowledgment, of his unfeigned humiliation and sorrow for sin. We often read of the Apostle *beckning with his hand*, to move his Auditors to attention; and I suppose few will be so bold, as to censure the Custom of the Primitive Christians, who prayed as *Tertullian* declareth, *manibus expansis quia innocuis, capite nudo quia non erubescimus*, and who frequently stretched out their hands in Prayer *composing themselves* thereby to a *suitableness to Christ dying on the Cross, Dominica passione modulantes*; and having in that posture an earnest intentness of mind upon our Saviours Passion, when his hands were *stretched out*. But dare any undertake to blame that woman, whom our Saviour commended and approved,

*Al. 21. 40.*  
*Gb. 26. 1.*

*Tertul.*  
*Apol. c. 30.*

*Tertul. de*  
*Orat. c. 13.*

*enjoined, scrupled, or which have been abused.* 377

proved, who *kissed the feet of our Lord, and anointed them with Ointment, and Luk. 7: who washed them with her tears, and wi- 38.-50. ped them with the hair of her head*, as a testimony of religious reverence, honour and vehement love to the Son of God by whom she obtained remission of sins? or to condemn her who to a like purpose *poured that Ointment of Spikenard upon his head*, concerning which he declared, that *wherever the Gospel should be preached, throughout the whole World, that which she had done should be spoken of for a memorial of her. Mar. 14.3.--9.* Wherefore outward voluntary actions, designed to *signifie some Religious thing*, ought not universally to be disclaimed. And it will concern them who condemn external Rites meerly upon account of their *signification*, which might otherwise be admitted; to consider how they can allow according to this opinion, the use of *proper and expressive words* in the service of God, to be preferred before *nonsense and impertinencies*: (since words are properly signs of things as *S. Aug. and Rabanus* have noted, and the *particular words* appropriated to all parts of Divine worship are not enjoined by God himself) and whether this position will not go far, toward the condemning *Religious and devout be-*

*haviour &c.*

*Aug. de  
Doctr.  
Christ. l. 3.  
c. 1, 2, 3.  
Rab.  
Maur. de  
Inst. Cler.  
l. 3. c. 8.*

378 *Of Ecclesiastical appointments as significant, haviour in Christian Assemblies, because it is an outward and visible expression of a pious frame of mind; whereas such external actions rightly used with a due significancy are testimonies and incentives of Piety and Religion, but without such a signification, are either Hypocritical, or at least vain and empty.*

5. But some distinguish here between such things which have a *natural significancy*, as Religious gestures; and such things as signify by *humane Constitutions and consent*; the former they do admit but not the latter. But this distinction is to little purpose; partly because there can be no sufficient reason given, why the latter should be *universally disallowed*, while the former are approved; partly because most things supposed to have a natural significancy, did derive their original signification from *humane custom and consent*, as reverent gestures, and uncovering the head; and partly because divers *particular things above-mentioned*, which cannot be disapproved, cannot be pretended to have a natural signification, to which *laying the hand on the Book* in an Oath, and others more may be added.

6. *Conf. 3.* The disallowing all external significative Rites in Gods service,  
is

is a thing opposite to the general sense of the *Church of God* in all former Ages. That divers significative Rites were lawfully used in the *Jewish Church* without any Divine Institution, is sufficiently manifest from the instances given in the former Chapter, and such were also the Apostolical Rites of the *Love-kiss*, the *Feasts of Charity*, and the having mens heads uncovered, and not veiled. The judgment of *Calvin* and *Zanchy*, approving such Ceremonies of Ecclesiastical appointment were also in that Chapter produced; and the same may be observed in *Ursin Explic. Catech. q. 103.* and *P. Martyr, Ep. Hoopero.* The *Bohemian Confession* teacheth that such Rites by whomsoever they were introduced, ought to be preserved which advantage Faith, the worship of God and other things that are good amongst Christians; with which agreeth the *Straf-burgh Confession Cap. 14.* Some significative Rites of the Ancient Christian Church, were also mentioned in the foregoing Chapter, to which may be added, the frequent use of the *Trinal Mersion* in Baptism, as a profession of the *Trinity* and of Conformity to the Death of Christ, which continued three days; and this is used in divers Protestant Churches at this day: they also sometimes purposely used

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used the *single Mersion*, to testify the  
Unity of the Godhead. Sometimes as

*In c. 2. q. 1. c. legum.* appeareth by the words of *Hincmarus* the  
person to be baptized (supposing him  
adult) was to *give up his name in writing*,  
to signify by that action his willingness  
and desire to undertake Christianity; and  
to obtain Baptism. And very anciently  
the person receiving Baptism did then  
*change his Garments*, arraying himself in  
*white*, as an admonition to him that he  
then changed his state, and undertook  
the innocency of the Christian professi-

*De Con-  
secr. Dist.  
4. c. post  
baptismum  
de Acce-  
pisti.*

*Mr. Thorn-  
dike Right  
of the  
Church 6.*

4.

*Cont.  
Faust. 1.  
19. c. 16.*

*Ep. 5. ad  
Marc.*

on: this Custom was observed by *Gra-  
tian*, from *Rabanus*, and *S. Ambrose*; and  
is thought by a learned man of our own  
Nation, to be as ancient as the Apostles  
themselves, and to be alluded unto, in  
the use of those Scripture Phrases, of *put-  
ting of the old man with his deeds*, and  
*putting on the new man*. Col. 3. 9, 10.

7. The main Objection peculiarly di-  
rected against significant Ceremonies, is,  
that such things have a resemblance of *sa-  
craments*; but no Ecclesiastical Autho-  
rity, nor any person below Christ him-  
self, can constitute or appoint a Sacra-  
ment. Indeed *S. Augustine* sometimes  
speaketh of Sacraments as being nothing  
else but *verba visibilia*, *visible words*; and  
otherwhere saith, that *signs referring to  
divine*

enjoined, scrupled, or which have been abused. 381

divine things are called *sacraments* : but these expressions were noted by *Kemnitius* as instances to shew, that *S. Augustine* used the word *sacrament*, in a great latitude of sense; this being an Ecclesiastical word, not always taken in the same strictness of signification. And *S. Aug.* doth there peculiarly speak of a *certain kind of signs*, viz. the Jewish Ceremonies appointed by the Divine Law, which I have above observed to enclude somewhat *sacramental*.

*Kemnit.  
Exam. de  
Sacram.  
Can. 1.*

8. But that we may rightly apprehend, how far significative signs are lawfully appointed in the Church, I shall distinguish such signs referring to matters of Religion, into so many *several ranks or classes*, as may be sufficient for the clearing my present enquiry. Wherefore

9. First, Some external signs are appointed to *ratify, seal and confirm the Covenant of God*, and to tender and exhibit the Grace of that Covenant, or Christ himself unto us. And these signs are properly *sacraments*, according to the definition thereof in our Church Catechism; to be *outward and visible signs of inward and spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof*. Accordingly Baptism

as



Of Ecclesiastical appointments as significant, as a means of Grace doth exhibit remission of sins. *Act.* 22. 16. and *salvation.* *I Pet.* 3. 21. and the Lords Supper exhibiteth the *New Testament* in Christs blood, and is the *Communion of the body and blood of Christ.* *I Cor.* 10. 16. *Ch.* 11. 25. And *Rabanus Maurus* describing a Sacrament, saith, that therein *sub integumento rerum corporalium, virtus divina secretius operatur salutem.* And that this is the common Doctrine of the Protestant Writers concerning Sacraments, (which they defend, against the *Calumnies* of the Papists, who charge them with asserting the Sacraments to be only significative signs, but not exhibitiv; and also against the *fond opinion* of the Anabaptists and other Sectaries, accounting Sacraments to be chiefly professing signs) may be evidenced by perusing Bishop *Cranmer* in his Preface to his Book of the Sacrament. Bishop *Ridley de Cæna Dom.* p. 28, 29. Bishop *Jewel Apol. & Reply Art.* 8. Dr. *Whitaker de sacr.* Qu. 1. c. 3. *Bucer. Conf. de Euchar. Sect.* 45. & *Epist. ad Michael.* N. *Hispan. Kemnit. Exam. de sacr. Can.* 5, 6, 7. *Ursini Apol. Catech. ad 3<sup>m</sup> Calumn.* & *adv. Anabapt. Chamier de sacram.* l. 1. c. 10. *Sect.* 13. *Rivet. Cath. Orth. Tr.* 3. q. 1. with many others. Now none can appoint any such sign as this,

*enjoined, scrupled, or which have been abused.* 383

this, but he who hath power of *giving the Grace* exhibited thereby: and if any humane authority constitute any sign to this end and purpose, it would therefore be an *high intrenchment* upon the Sovereignty of God, and the authority of Christ; and the expecting this Grace from any such sign is *great superstition*.

10. Secondly, There are signs appointed, not to exhibit and tender the Grace of Gods Covenant, but to *testifie in Gods name* the certainty of some point of Faith, (as the *Star in the East* was a witness of Christs Birth, and an assurance thereof to the Wise men) or to *tender* some particular *special favour* or help from God, or to give assurance thereof in his name: and such were the *Priestly Unctions* under the Law, and the *anointing of a King* by Gods *special Commandment*; the *brazen Serpent* in the Wilderness, and the sign of *Gideons Fleece*, and the *shadow* going back on the Diall of *Abaz*. And though these signs were not properly Sacraments, they were a kind of *Sacramentalia*, and upon the same account with the former sort of signs, these could never be appointed by any power upon Earth.

11. Thirdly, There are some properly called *Mystical teaching signs*; intended

384 *Of Ecclesiastical appointments as significant,*  
tended to inform the understanding of  
man, concerning some mystical or spiri-  
tual divine truth, by *Hieroglyphical* or vi-  
sible representations. Thus in the Romish  
Church to *declare the death and resur-*  
*rection* of Christ, in a formal Procession  
on *Good Friday*, the Host is *laid in the*  
*Sepulchre*, and the Sepulchre *shut and*  
*sealed*; but the Priest on *Easter-Day in*  
*the Morning*, with other of the Clergy  
*taketh the Host* out of the Sepulchre, and  
leaveth it open: whither when the Clergy  
and people do come in a solemn Proce-  
sion and find the Sepulchre open, and the  
Host not there; their Rector declareth  
*that Christ is risen*, which they hear with  
joyfulness. But how manifest is it that  
this procedure, is more fitted to confirm  
the Jewish error, that his Disciples came  
by night and *stole him away*, than to ex-  
press the glory of the divine power in  
raising Christ from the dead. And some  
as hath been declared by *Balsamon* have  
let *fly a Dove*, to represent the coming of  
the Holy Ghost, and *dress'd a bed* to ex-  
press the ineffable Generation of Jesus  
Christ: but these are such *fond and foo-*  
*lish things*, that (besides the great sin of  
resembling God by an Image) they are  
justly called by Bishop Taylor, *Theatrical*  
*gayeties*; and such things tend to *darken*  
and

*Sacerdota-*  
*lis Par. 2.*  
*de process-*  
*ione in Pa-*  
*rasce. & in*  
*die Pasch.*

*Bals. in*  
*Conc. Trul.*  
*c. 82.*

*enjoined, scrupled, or which have been abused.* 385

and *debase* the divine Mysteries, and to render Religion *contemptible*, by the sordid lowness of such representations. Such things as these might justly be exploded by *Didoclavius*; but it is falsely insinuated that herein he hath matter of *controversie* with the Church of *England* (as if all significant Rites were of a like nature) whereas it neither practiseth nor approveth such *irreligious vanity*. Spiritual Mysteries of Christianity, can be fitly expressed by the *words of divine truth*, but the more spiritual they are in their own nature, the more they are *adulterated* and depraved by visible *corporal representations*. *Altare Damasc.*

12. Fourthly, Others are *professing and engaging signs*. Such signs whereby we visibly profess the Christian Faith, and Doctrine in general, cannot reasonably be disallowed, by them who acknowledge the *visible profession* of Christianity to be a duty. And though such a profession is enclued in *receiving the Sacraments*, yet it is not so peculiar thereto, that it should not be usefully made in such other outward actions, as the *lifting up* the hands or eyes, and *bowing* the knee to God in the name of Jesus Christ, *standing* at the Creed, particular *attendance* upon a Christian Assembly, or (where the

386 *Of Ecclesiastical appointments as significant,*  
 state of Religion requireth it) the yielding to be *Confessors* or *Martyrs* for Christianity. Nor are such external signs condemnable, whereby a profession of some particular doctrine of Religion, is upon a weighty occasion exprest; as the Rite used in an Oath, containeth an acknowledgment of the *righteousness* and *Omniscency* of God; the imposition of hands frequently used of old towards Penitents, enclued a declaring, that Christ and the Gospel Doctrine doth *graciously receive Sinners*, upon their hearty and unfeigned repentance; and to testify the same, S. John the Apostle *kissed* the hand of that *Ephesian* Penitent, of whom we have an account in *Ensebius*, from *Clemens Alexandrinus*. And as outward actions are ordinarily fit, with many advantages to give evidence of the mind and profession of men; so some Non-Conformists have accounted it a thing expedient, that those who receive the Holy Sacrament, should by their *subscription* profess their resolution, to believe and live as becometh the Gospel: and the Author of the *Admonition* in the first edition thereof, did declare *sitting* at the Lords Supper to be the more commendable, because it *signified rest*, and therefore might enclude a profession of the

*Enf. Hist.*  
*Ecc. l. 2.*  
*c. xv.*

*In Rish-p.*  
*Whit. 1st*  
*Tr. 15. Ch.*  
*1.*

*enjoined, scrupled, or which have been abused.* 387

the *Ceremonial law* being finished, and that a perfect work of redemption is wrought which giveth rest for ever. Some professing signs have principally expressed the *Communion of Christians* amongst themselves, which must also be allowed lawful; such were the *love Feasts*, the *kiss of Charity*; the ancient manner of Christians owning one another as *brethren*, and receiving them as such in their Houses and dismissing them with *peace*. And of this nature were the *Symbols* anciently given to the *Catechumens*, (which *Albaspinns* very probably proveth, to be taken out of the *Oblations* of the Christians) which enclued an acknowledgment, that they (though they were not yet compleat Christians) had some relation to the Church of Christ, as a more full right of *Communion* was owned among the *Fideles* by the Feasts of Charity.

*Albaspinns*. Ob.  
serv. l. 2.  
Obj. 36.

13. Other professing signs do enclude some solemn engagement of persons, either to undertake or to prosecute true Christianity: this (if we charitably separate it from other attendant mistakes) is designed in the way of the Independent Church-Covenant, and in the conclusory part of the Presbyterian League and Covenant, and some persons have done the like by some particular writing of their

388 *Of Ecclesiastical appointments as significant,*  
own. All I shall say concerning these  
signs, is, that such a serious engaging  
profession can be no other way so *allow<sup>d</sup>*  
*ably* and *usefully* performed, as in atten-  
dance upon and with reference unto the  
*Holy Sacraments*; because they are Gods  
own *institutions*; because the proper and  
principal act and work of him who re-  
ceiveth the Sacrament, is to *profess* his  
owning, and to *engage* himself unto the  
Faith, Hope, and practice of true Chri-  
stianity; and because *divine grace* and fel-  
lowship with Christ, is also in the Gospel  
Sacraments tendred unto us. And it is to  
the honour of the Church of *England*,  
that it appointeth no other way of *so-*  
*lemn engagement* to Christianity, besides  
the use of the two Sacraments of the New  
Testament, and *Confirmation*, which as it  
is an Apostolical Rite, so it containeth  
a *ratifying and confirming the baptismal*  
*vow*, by persons come to some capacities  
of *understanding*; and therefore it is to  
be considered with reference unto Bap-  
tism, so far as concerneth the solemnity  
of *Engagement*.

14. Fifthly, There are *exciting signs*,  
which should recal to our memories some  
profitable object or duty, and stir up our  
hearts and affections to a more serious  
practice of Religion. Such was *Joshua's*  
*stone*

*enjoined, scrupled, or which have been abused.* 389

stone set up, to be a witness or testimony of their profession, lest they should deny their God. *Jos.* 24. 26, 27. and the *trinal* *Aersion* in Baptism was to mind Christians that their Baptism engaged them to *acknowledge* and *worship* the *Father*, the *Son*, and the *Holy Ghost*. And whereas it is objected against the use of any such external signs, that this is to set up something to work Grace in the same manner that the Sacraments do, which do only objectively teach, remember, and excite; and thereby work on the understanding, will, memory, and affections: all this is grounded upon manifest misapprehensions. For the holy Sacraments do not only stir us up to the exercise of Grace already received, but do tender to us a Communion with Christ, and a Communication of further Grace from him; which no humane Rites can do: Whence our Articles declare them to be effectual signs of Grace and Gods good will towards us: by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him: and agreeably hereunto is the Doctrine of all the Protestant Writers above-mentioned. But to condemn all objective incitements to the exercise of Grace, as humane Sacraments; where there is no pretence of their being

*Bapt. Disp.*  
*of Jerem.*  
*c. 2. Sect.*  
*58.*

*Artic. 25.*

*In Sect.*



390 *Of Ecclesiastical appointments as significant,*  
direct means of conveying further Grace  
from God ; would enclude a censuring  
any particular becoming *actions*, *gravity*,  
and due expreſſion of *affectionateness* in  
the Minister or people in Christian As-  
semblies, because it is a means to excite  
others to the greater reverence, and Re-  
ligious devotion ; and would condemn  
any actions as *sinful* and evil, meerly from  
their being *useful* to promote good. And  
for example, hereupon he who looking  
into a *Register Book*, where his Baptism  
is recorded, shall only take notice of his  
Age, should be commended : but he who  
upon the sight of his name in that Book,  
is put in memory concerning his *Baptis-  
mal Covenant*, and excited to a care of  
answering that Covenant, by a Christian  
and pious life, should be guilty of *grie-  
vous* sin, as if this was to make that Book  
to be a kind of Sacrament. And they  
who reject all exciting signs as being *sac-  
ramental*, may find almost all the same  
pretences to dislike all *words* not institu-  
ted of God, which do *excite* men to Re-  
ligious Piety ; especially when they are  
accompanied with any outward action  
though it be but a gesture : because not  
only *sacramental signs* but *sacramental  
words* in their Sacramental Use, as in  
Baptism, *I baptize thee in the name, &c.* do  
both

*enjoined, scrupled, or which have been abused.* 391

both *exhibit* and *excite* Grace as an *essential* part of that Sacrament ; and there is not much more reason to conclude all exciting signs to be Sacramental signs, than to account all exciting words to be Sacramental words.

15. Sixthly, Other external things in Gods worship are properly significant of *reverence* towards him, and of *high esteem* of him, and his Ordinances. Such are a humble and devout behaviour and gesture, which are Hypocritical actions, where no such signification is intended; but when designed to this end, they are *truly religious*, but far from being Sacramental. Of this nature are the preparing and preserving *decent structures*, and other things comely (as Communion Table, Cup, &c.) which are set apart for Religious service. And to this sixth head, belongeth the use of the *Ministerial Garments* appointed in our Church, as the use of the *Cross* in the Office of Baptism, is of the nature of a memorative and exciting sign, under the former head. And to dislike these things solely because of such *signification*, is to account the actions of man (who in Gods worship acts as a reasonable Creature) to be the worse, meerly because he is able to give a *good and rational account* why he doth perform them. C c 4      S E C T.

## SECT. II.

*Of Ecclesiastical appointments, considered  
as imposed, and enjoined.*

I. Having proved in the former Chapter the *lawfulness* of some external Rites, and having shewed in this Chapter that they do not become *unlawful* by being *significant*, we may hence infer, that nothing can be said against the enjoining some such lawful Rites but what will equally oppose all *Ecclesiastical Injunctions* and *Constitutions* in things indifferent. For if these things be in themselves both *lawful* and in their due *circumstances useful*, (as I have above shewed) and if there be a *power* in the Church of enjoining lawful things to useful purposes, then cannot the establishing these things thus directed be disallowed. But to deny the lawfulness of *Ecclesiastical Sanctions* and *Constitutions* is to charge all the ancient famous known parts of the Church of Christ, with a sinful *usurpation* of Authority in the Church: for that they enjoined what they judged useful, both in *General* and *Provincial Synods*, is manifest from the Canons of the *Code* of the Universal Church, and of the Roman and African

*enjoined, scrupled, or which have been abused.* 393

African Churches; and from the more ancient *Canons* among those called the Apostles, and from other Ecclesiastical *Rules of Discipline* frequently mentioned in *Tertullian*. *S. Cyprian*, and other ancient Writers. And that this practice of the Church was used ever since the Apostles, is not only manifest from the instances given in the former Chapter; but *Sc. 3.* is also evident from the *Synod at Jerusalem* and its decisions concerning some things indifferent mentioned, *Act. 15.*

2. Concerning the Decrees of that Council at *Jerusalem*, I shall Observe,  
1. That some part of the matter of them, was not contained under the Divine Precepts of *perpetual obligation*, but was enjoined only as *Ecclesiastical laws* of mutable Constitution. I should willingly acknowledge, that not only that part of the Apostolical Decree, which concerned *Fornication*, but that also which concerned *things offered unto Idols*, did contain an immutable Law to all Christians, and that what *S. Paul* writeth upon this subject, in his first Epistle to the *Corinthians*, did not at all *invalidate* or *dispense* with the Decree of the Apostolical Synod (as divers worthy men have judged) but only declareth how far that Decree *intended to oblige*. That which renders

Of Ecclesiastical appointments as significant, ders this opinion probable, is because it is evident by comparing *Act. 15. 20.* with *Act. 15. 29.* that the Apostles in commanding to abstain from meats offered to Idols, designed only to prohibit the ἀλισγύματα τῶν εἰδώλων pollutions of Idols; and because after the writing the Epistles to the *Corinthians*, it was still in as general terms as that Synod did express it, accounted a duty to abstain from the εἰσωλόβουλα, or things sacrificed to Idols; not only by divers particular ancient Writers, but by one of the Canons of the Greek Code, and even by S. John in the Revelations. *Rev. 2. 14.* But that that Decree concerning things strangled and bloud, was no perpetually binding Law of God, may be evinced from the general judgment of the Church of God, which doth not now account it binding; (some very few persons excepted) from such general expressions of holy Scripture as that nothing is unclean in it self, and to the pure all things are pure; and from the Apostles expressing their Decree to be a laying a burden upon the Churches. *Act. 15. 28.* Wherefore when the whole matter of this Decree, is in that verse called necessary things; we must thereby understand, that some things indifferent, yea under the Gospel inconvenient in their own nature,

Conc.  
Gangr.  
Can. 2.

Aug. cont.  
Faust. l.  
32. c. 13.  
Binius in  
4. Syn. A.  
post. de  
Immolatis.

612 m' yse 2 suff  
canonys should be  
yr judgment of y<sup>e</sup> ch  
of god for 14 cens.  
placed m'g.

enjoined scrupled, or which have been abused. 395

ture, being judged of use for the avoiding <sup>of</sup> *scandal*, and promoting *Peace and Unity* <sup>for ye same na</sup> *in the Church*, became *necessary* <sup>for they must be</sup> *to be practised* <sup>in the Church</sup>, after that Decree <sup>born.</sup>

and Injunction. And though the end of designing the Unity and encrease of the Church, did require, that in some things the *Gentile Christians* should yield a *com-* <sup>was it ye Lawful or</sup> *pliance* <sup>plyance</sup> to the Jews; yet in what *parti-* <sup>truly to ye</sup> *culars* this compliance should consist, was <sup>deem to scandalize</sup> *determined* <sup>ye Jews</sup> by the authority of this Apostolical Synod, whereby the practice thereof became necessary.

3. *Obj.* 2. That Apostolical Decree concerning these matters indifferent, was designed to lay an *obligation* upon the practice of all *Gentile Christians*, in those Apostolical times. There are indeed some very learned men who have reputed this Decree to be a *local constitution*; confined to *Syria, Cilicia* and the Territories of *Antioch* and *Jerusalem*. And if it had extended no further, it had been a sufficient instance of an *injunction* in things indifferent; but if it was intended to oblige all the Gentiles, it is thereupon to be esteemed a more *full and large example*. Now that this Decree contained in the first Canonical and Apostolical Epistle of the New Testament, was of *general concernment* to the *Gentile Christians*,

396 *Of Ecclesiastical appointments as significant,*  
 stians, though its inscription referred to  
 those places above-mentioned, may be  
 concluded, because S. James declared it  
 in general to have respect to the *believing*  
*Gentiles*, *Act. 21. 25.*; because S. Paul,  
*Silas*, and *Timotheus* delivered this Decree  
 even unto the Cities of *Lycaonia*, *Phrygia*,  
 and *Galatia*, to be observed by them. *Act.*  
*16. 1, 3, 4, 6.* and because the Primitive  
 Christians did in all places, account them-  
 selves bound by this determination of the  
 Apostles, to abstain from blood, and things  
 strangled, as appeareth from the testimo-  
 nies of *Tertullian*, *Minutius Felix*, *Origen*,  
 the *Epistle from France*, concerning their  
 Martyrs recorded in *Eusebius*, and the  
 Canon of the Greek Code above-men-  
 tioned.

*Tertul. A-*  
*pol. c. 9.*

*Minut. in*  
*Or. Orig.*  
*cont. Cels.*  
*l. 8*

*Eus. Hist.*  
*Ecc. l. 5.*  
*c. 1.*

4. *Obs. 3.* It is acknowledged upon  
 good grounds (and granted by the Pres-  
 byterians,) that this Apostolical Sanction  
 doth evidence a power in the Church, of  
 enjoining in lawful things, what may be  
 conducive to the good and welfare of  
 the Church; both because the successive  
 practice of the Church did thence-for-  
 ward exercise such a power; and because  
 (though the Apostles might be inspired  
 extraordinarily after they met together in  
 this Synod), yet they did not account a  
 particular divine inspiration, necessary to  
 make

It is not  
 of the whole  
 of x.

397

**Gillesp.**

**Par. 2.Ch.**

4. *G* *Ch.8.*

WIL 10 (cont) Gahen  
2' SC. 942 Schur: 51  
- H 942

Part. 2. 3.

14.

**Conf. c.31.**

Rutb. In-

**Prod. & Div.**

### Right of

**Ch. Gov.**  
S. 11. 1. 1.

Sec. 5.p.  
81

61.  
Disc. of

**Candale**

**& Libert.**

9M. 5.



Of Ecclesiastical appointments as significant, indifferent: but in his Plea for Presbytery, he asserteth their Synods, to have power to *make Ecclesiastical Canons and Decrees, which tie and bind particular Congregations to observe and obey them.*

5. Wherefore if the Apostles did *make injunctions* concerning things indifferent, and *imposed* them upon all the Churches of the Gentiles, and accounted their authority of Ecclesiastical Government, guided by prudential consideration, to be sufficient without extraordinary inspiration, to establish such a Sanction: then must this power remain in the Church, (taking in the Princes supremacy) where the Authority of Church Government abideth permanent.

6. And if we consider the Church under the General Notion of a *Society*; as it is ordinary in all Societies, for the Rulers thereof to exercise a power of making *Rules and Constitutions*, not contradictory to any superiour Government, for *preserving a due order* in that Society; so this doth especially take place in the Christian Church, where there are special divine Laws, which require care to be taken for *order and decency*, and command Christians to *obey them who have the rule over them.* And that those who will enjoy the Communion of any particular

e by q<sup>s</sup> testimony  
of y<sup>s</sup> 4<sup>th</sup> 9<sup>th</sup> 10<sup>th</sup> 11<sup>th</sup>  
culously shewing  
4<sup>th</sup> Decree. 15<sup>th</sup> Act  
8 - XI Act.

sc p. 428.

*enjoined, scrupled, or which have been abused.* 399

cular Church, must *submit* to the Rules of order appointed therein, is but the proper result of *orderly Constitution*, and is of general practice; insomuch that the French Reformed Churches, as hath been observed by Mr. *Durell*, would not suffer Mr. *Welch* who came thither from *Scotland*, to continue in administering the Sacrament, without *using the prescribed form of Prayer*, and admitting the *standing gesture*, according to the order of that Church, but he being enjoined Conformity by the Synod at *S. Maixant*, 1609. left that Church and Realm rather than he would embrace it.

*Durell's  
Vindic.  
Eccles. Angl.  
c. 22. & in  
Pref.*

7. But it is by some pleaded against the lawfulness of Constitutions Ecclesiastical, that these are an *infringing of Christian liberty*. But whereas Ecclesiastical Rites and Constitutions are in themselves lawful, as hath been proved; prudential determinations about such indifferent things, can no more *incroach* upon Christian liberty, than do the political Sanctions of Civil Laws, and the Domestick commands of Parents and Masters. And surely every mans apprehension must needs acknowledge it a gross mistake to imagine, that when the Precepts of Christianity do earnestly enjoin the practice of *self-denial, meekness, submission,*

400 *Of Ecclesiastical appointments as significant, submission, and obedience to superiours, it should be the priviledge of Christian liberty to disoblige men from any of these things, which would represent our most excellent Religion as contradicting it self. But true Christian liberty conveyeth a priviledge of freedom, from that which the Christian Doctrine abolisheth, (the Mosaical Covenant and Ceremonies of the Law) from that which its Precepts prohibit and disclaim, (the life of sin, and bondage to the Devil, and being under any other as our Sovereign and supreme Lord besides Jesus Christ) and from that, from which its promises tend to secure us, (the curse, and wrath to come, and thereby from Hell and Death.) But it was S. Peters Doctrine, that we should obey every Ordinance of man for the Lords sake,-- as free, 1 Pet. 2. 13.-- 16. And it was truly expressed in the Assemblies Confession, That they who upon pretence of Christian Liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God. And as for those strange spirited men, who account the practising things indifferent to be the worse, because they are enjoined; they are guided by such dangerous Principles, of false imaginary Liberty, as would teach Children and Servants*

Conf. Ch.  
20. Sect. 4.

vants that things otherwise *lawful* are *sinfully performed*, when they are *commanded* by their Parents and Masters.

8. But Mr. *Rutherford* objecteth that the nature of things *indifferent* are not capable of being *enjoined* by a Law. For (saith he) *what wise man will say, the Church may make a law that all men should cast stones into the water, or (as he in another place instanceth) that a man should rub his beard.* Whether these and other such like words, proceeded from gross mistake of the *Question* about things *Indifferent*, or from wilful misrepresentation thereof, to please the humours of *scornful men*, I cannot affirm. For things called *Indifferent* in this *Question*, are not such as *can tend to no good*, but are a mispending time, when purposely undertaken as a designed business; and enclude also such a levity and vanity as is inconsistent with gravity and seriousness, and much more with Religious Devotion. But the things here called matters indifferent are such, where many things singly taken are in their *general nature useful*, but because no one of them is particularly established by any Divine Law, the appointing any one in *particular* is called the determination of a thing *Indifferent*, because some other might have been *law-*

*Ruth. In-*  
*trod to*  
*Doctr of*  
*Scandal.*

*Of Ecclesiastical appointments as significant, fully appointed.* Thus the use of one special form of Prayer prescribed, not condemning all others as unlawful is the use of an indifferent thing to an useful end.

And the ordering some proper Hymns or Psalms of praise for the glorifying God, and decent gestures of reverence in Gods service; and the appointing a fit translation of the Bible for publick use, and a particular visible sign of Christian profession, are things of good use, but are called Indifferent, because these particular things are not so established by Divine Precepts, but that some other Prayers, Hymns, Gestures, Translation, or token of profession, might have been (without sin and breach of any particular divine commands) chosen and appointed in the Church: and the like may be said of other things. So that such things as these which may manifestly have a profitable use, where they are observed without misunderstanding and prejudice, but are no special matters enjoined by any Divine Laws immediately given from God himself, are the most proper and most accountable matter for Ecclesiastical Laws and Constitutions, and are fit to be ordered by those who are invested with Power and Authority; especially when the particular things so established, may be peculiarly

e y<sup>st</sup> omitted.

peculiarly recommended upon good considerations, of Antiquity or manifest usefulness.

9. But some have further Questioned, whether things concerning the Church and the order thereof, may be *established by secular sanctions*, the transgression of which is attended with *civil penalties*? This Authority hath been exercised by the most *Religious Kings and Rulers of Israel*, in the Old Testament, who were therefore commended in the Holy Scriptures; and also by the *Christian Emperours* as appears by their Laws in the *Codex and Novellæ*; and by divers *Kings* of our own and Foreign Nations in former times; it is acknowledged by the *Articles of our Church*, and by the *Doctrine and practice* of the ancient Church; is established by our *Laws*, and hath been defended by divers good Writers concerning the *Kings Supremacy in Causes Ecclesiastical*. But some there are both at home and abroad, joining herein with the *Spirit* of the *Anabaptists* who have undertaken to deny the lawfulness of any such proceedings, under pretence of *advancing Christianity* thereby, and of pleading for *due liberty* in matters of Religion: but their grounds and reasons on which they build, are not strong enough to bear the weight they lay upon them.

10. For they who tell us, that the use of such *civil Laws* and penalties, tendeth to declare, that the motives and *arguments* of the Gospel are *weak*, and insufficient to recommend the Christian truth, and preserve the order of the Church, without the help of the secular power; do seem not to consider that *Treasons, Murders, Adulteries, Thefts, and Perjuries*, with other great crimes, are vehemently prohibited by the Precepts of Christ, and yet are upon good grounds punished by the *power of the Sword*, which is also Gods Authority; not because of any *insufficiency* of the arguments propounded by the Doctrine of Christ, but because the corruptness of many mens Spirits is such, that divers persons are prone to overlook the most *weighty motives and arguments*, which are of an Heavenly and spiritual nature, when they are more affected with *sensible* things of much less concernment.

11. And as for them who say, that all *temporal laws and penalties* about Church matters, will never make men *truly Religious*, but may make them *Hypocrites*, and cause them to profess and practice what they do not heartily approve; this is manifestly *untrue*; for though I grant that these means have sometimes acci-

dentally

but ye yfe laws do  
 from w<sup>t</sup> H s<sup>c</sup> doth  
 1<sup>st</sup> viz w<sup>t</sup> shall be  
 deemed manly to  
 be

*enjoined, scrupled, or which have been abused.* 405

dentally this *ill effect* upon some men, yet even Laws and Penalties rightly dispensed, are a proper and effectual means in themselves to make men seriously and *rightly Religious*. This effect as S. *Aug. Ep.* *gustine upon his own knowledge* declareth, <sup>48:</sup> they obtained both in his *own Church*, and divers other *African Churches*, where many of the Donatists from thence took occasion, seriously to consider and embrace the truth, and rejoiced that by this means they were brought to the *right knowledge* thereof. And thus all *well-ordered Government* in a Realm or Family, the *encouraging* what is good, and the *discountenancing* errors, prophaneness, and all disorders, by great men or others, may have this accidental ill consequence upon some men, that it may occasion them *hypocritically to pretend* to be better than they are, out of affectation of applause, and designs of advantage: yet these things being *duties*, (as the Magistrates care to promote Religion is also) they ought not to be *neglected*, because they may possibly be *abused*.

12. And whereas some urge, that in the *Apostolical times* which were the best, there were no *secular sanctions* or outward penalties used in matters of Religion: they might also have observed,



406 *Of Ecclesiastical appointments as significant,*  
that Kings and Emperours were then no  
*countenancers, favourers, nor yet Professors*  
of Christianity; which is not to be a pat-  
tern for succeeding times, when it must  
be esteemed a  *blessing* to the Church, to  
have *Kings her nursing Fathers*, and a duty  
to all Rulers upon earth to acknowledge  
their subjection to Jesus Christ. And yet  
even in the Apostles times, there were  
*corporal punishments miraculously inflicted*,  
to awaken men to mind the practice and  
careful exercise of Christianity, not only  
in the particular instances of *Saul going*  
*to Damascus*, of *Ananias and Sapphira*,  
and of *Elymas*: but the *delivering a person*  
*to Satan* hath been ordinarily observed  
to enclude with the sentence of the  
Church, a giving him over to some out-  
ward bodily calamities, to be inflicted  
on him by the *evil spirit*, of which a par-  
ticular instance is given concerning the  
Servant of *Stilico*, by *Paulinus* in the life  
of *S. Ambrose*.

*Paulin in*  
*Vit. Ambr.*  
*prope fin.*

13. But that this Question may be re-  
solved, we must note, 1. That it con-  
cerneth only *secular authority* when it is  
*rightly informed* in these matters of Reli-  
gion about which such Laws are *estab-*  
*lished*. For according to the Rules of  
Conscience, as no authority upon earth  
may lawfully *countenance* or *join* in the  
profession

*enjoined, scrupled, or which have been abused.* 407

profession of an error, so neither may it by commands, constitutions or penalties, design to advance it. But it is as unreasonable, that the use of *secular authority to advance* what is good and commendable, should hence be condemned, as that the holy action of *Abraham. Gen. 18. 19. commanding his Children to keep the way of the Lord*, should be disliked, because it is certainly unlawful for any Parents to *command and enjoin* their Children, to entertain sin and embrace error. For it is every mans duty to close with that which is good, and to *favour* and prefer it, but it is his sin to oppose it, or to make use of his interest in the behalf of that which is *evil*. 2. Nor <sup>Bishop Whiggists</sup> is this Question about the lawfulness of <sup>Defence of</sup> *designing the ruine and destruction* of any persons, only because they err in matters of Religion, which is a thing by no means allowable: and not only the use <sup>his Ex. to</sup> of *Fire and Faggot* for pretended <sup>Magist. in</sup> *Heresie*, but the inflicting <sup>fin.</sup> *capital punishments* for the sole crimes even of <sup>Bishop Bil-</sup> *real Heresie*, or <sup>fin of Chri-</sup> *notorious errors in Religion*, have been sufficiently disclaimed by the great defenders of our Political and Ecclesiastical Constitutions. <sup>stian Sub-</sup> <sup>jection Par.</sup> 1. p. 19.

14. 3. To establish such Laws backed with *penalties*, about good and useful

408 *Of Ecclesiastical appointments as significant,*  
matters *Ecclesiastical*, which may be a proper and fit motive (respect being had by the prudence of Superiours, to the nature of the things enjoined, and to the temper of the persons to be dealt with) to  
· *excite* men to consider and mind their  
duty, is not only *allowable*, but it is the  
natural result of Rulers *discountenancing*  
nh evil, *designing* their subjects good, being  
careful of the *Churches* welfare, and of  
*serving God* in the use of their authority ;  
and is contained under that Apostolical  
Rule, *Rom. 13. 4. If thou do that which*  
*is evil be afraid of the power.* But if any  
shall contend, that outward punishments  
are no way useful, to direct mens minds  
to a sense of their duty, he must contra-  
dict the common *experience* of a consi-  
derable part of Mankind, and must dis-  
claim any advantage for amendment of  
life from *paternal correction*, the *consti-*  
*tution of Magistracy*, and divers provi-  
dential *chastisements* of God, against the  
frequent expressions of holy Scripture.  
And he must also undertake to assert,  
that the condition of *Israel* was not bet-  
ter, when all the people engaged them-  
selves to the service of God, moved  
by the *zeal* for true Religion in their  
Kings, attended with their *denouncing*  
*temporal punishments* on them who neg-  
lected

*enjoined, scrupled, or which have been abused.* 409  
lected or refused, than when every one  
designedly and professedly walked in the  
ways of his own heart.

15. And whereas several expressions  
in ancient Writers speak against the  
*use of external force* in matters of Re-  
ligion: divers of them are intended  
against the *Pagan or Heretical powers* op-  
pressing the truth; others against *over-  
rigorous severities* and extremities to-  
wards some persons under error; some  
were the expressions of those who were  
themselves abettors of *Schism*, as *So-  
crates* was; and there are some few ex-  
pressions of others who were men of  
*greater affection than consideration*, whose  
words may be over-balanced both by  
reason and other Authorities.

### SECT. III.

*Of Ecclesiastical Constitutions about  
things scrupled.*

1. That such things which some per-  
sons *scruple, oppose, and dispute against*,  
may be practised without sin, by them  
who discern and are well satisfied of  
their lawfulness, is a thing that needeth  
not much proof. For if this be denied  
Christianity must be accounted a *state of  
bondage*,

if to be careful bondage, where every mans mistaken apprehensions would lay an obligation on the Consciences of others. Wherefore in that Case, when some Christians judged it unlawful to eat all sorts of meat, S Paul allowed him who discerned *his liberty* to make use thereof. *Rom. 14. 2, 6.* Yet because both in that Chapter of the Epistle to the *Romans*, and in *1 Cor. 10.* he giveth command to Christians to beware of *grieving and offending their brethren* the general case of *scandal* in things Indifferent, will in this place come under some consideration, concerning which it may be sufficient to observe three things.

2. First, That the offending others prohibited in those places by the Apostle, consisted not *in displeasing* others only, but in performing such actions which tended to *occasion some to fall from Christianity*, or others not to embrace it.

**Right of  
the Church  
C. A. Rami.**

[illegible]

enjoined, scrupled, or which have been abused. 411

others, under the name of grieving them, Rom. 14. 15. he thereby intendeth an occasioning them to *disgust the Christian Religion*; and therefore in the same verse commandeth *Destroy not him with thy meat, &c.* And when he recommendeth in this Case the *pleasing of others*, it is in designing their *profit that they may be saved.* 1 Cor. 10. 33. Yet it must be further acknowledged, that according to the expressions of other Scriptures, it is a *sinful scandal* or giving offence, when any one by the use of his liberty, doth *knowingly induce* others to the committing any sin, being under no obligation to determine this use of his liberty: for according to S. Hierome that is *scandal* where a man dicto vel facto occasionem rei ne cuiquam dederit.

3. But the meer *displeasing or grieving* others about matters indifferent, is not always a sin; for our Saviour himself greatly grieved his Apostles, when he told them that one of them should betray him, but as yet concealed the man. Mat. 26. 21, 22. Yet Christianity will not allow a *morose and peevish* temper; but directeth men to be loving, amicable, and kind, and to be ready to please others, where *duty or prudence* do not otherwise engage us: but out of compliance to the

which have yet made  
humble equal & civil  
being under no  
obligation to man  
yet must  
by us unto so  
guilty of a sinful  
scandal, sinning  
cannot but be.  
Hier. in  
Mat. 15.  
v. 12.

now yet a matter  
indistinct, whether he  
should thus manifestly  
show his knowledge of any  
yet even intended sin?

as in your case it  
does

*in Rules whoul  
well, & subie.  
I would be desir  
only & forme*

the mind of others, to neglect due *revere-*  
*well, & subie.  
I would be desir  
only & forme* *ence* to God, or *Rules of order* in the  
Church of God, is not allowable. And  
there lieth a much *higher obligation* upon  
us to *please* others, where we are engaged  
thereto by the bond of *justice, subjection*  
*but ye w<sup>t</sup> should  
restrain y<sup>e</sup> given  
now y<sup>e</sup> selves for  
pleasing y<sup>e</sup> weak  
rather y<sup>e</sup> selves* and *obedience*, than where we are only  
enclined thereto by the influence of *love*  
and *common kindness*; whence the Child  
or Servant who will provoke his Father  
or Master, by acts of disobedience con-  
trary to his duty, meerly to please other  
persons, acteth irregularly and sinfully;  
and upon the same account, he who will  
*displease* and *disobey* his Rulers and Go-  
vernours, whether Civil or Ecclesiastical,  
to gratifie other persons of inferiour ca-  
pacity, acteth contrary to Christian  
duty.

4. Secondly, The *Plea of scandal* must  
then necessarily be ill used, when what  
is undertaken under pretence of avoid-  
ing offence, doth it self become the  
*greater offence*. In the Case mentioned  
in the Epistles to the *Romans* and the *Co-*  
*rinthians* there was no giving offence to  
the *Jews, Gentiles, or the Church of God*,  
by their present forbearance of any sort  
of meat, under the circumstances in  
which they then were; and therefore  
this forbearance out of charity to others  
was by affirming to in his opinion of ye necessity of abstaining  
ye cause of motion to ye Gentiles by affirming him in his Gentile  
by telling him he must be as well as X<sup>rist</sup>.

*enjoined, scrupled, or which have been abused.* 413

became a duty. But when S. Peter and Barnabas at Antioch, did for a time forbear to eat with the Gentiles, which seemingly encloded an unjust censure of the way of Christianity, as it was embraced among the Gentiles; and was like to be a great offence to the Gentiles; this action though undertaken out of an appearance of charitable respect to the Jews, that they might not be offended, was sinful and contrary to the Gospel. And upon the like account the disobeying Ecclesiastical Constitutions, out of respect to some other persons, while it encludeth an appearance of ungrounded censuring of our Rulers who appointed them, and the Church who practiseth them, and a want of care of its order, Peace, and Unity, besides other ill consequents above expressed is not allowable, nor can it be justified by the rules of Religion, but by the bad example of neglect of duty it giveth the greatest occasion of offence.

5. And if any persons shall in such a case take offence so far as to distrust the Religious worship of God, because others observe established Orders, this is an offence taken but not given. For in matters indifferent and left altogether to our liberty, he who without any care of his Brothers good, acteth what he knoweth



414 *Of Ecclesiastical appointments as significant,*  
eth will occasion him to fall, is guilty of  
a scandal, against the *rule of charity*:  
but he who acteth nothing but what is  
his duty, lawfully *commanded* by his su-  
perior, or undertaken with respect to  
the greater good and order of the Church,  
is guilty of no scandal nor breach of cha-  
rity, though others may take occasion to  
fall thereby. It is well resolved by

224. qu. 43.  
Art. 2.

*Aquinas* that every scandal or offence en-  
cludeth sin; that which is a scandal given  
or an active scandal is the sin of him who  
giveth the occasion; but the scandal taken  
or the passive scandal is the sin of him only  
who taketh the occasion to fall. Thus there  
were divers things which our Saviour  
spake and did, at which the Pharisees  
were offended, the sin of which must be  
charged upon themselves, in being alie-  
nated thereby from the Doctrine of  
Christ.

but not his also  
butely in dist all  
circumstances side  
no

6. Thirdly, The duty of *forbearing*  
the use of some things lawful and expe-  
dient, because others account them sin-  
ful, hath likewise peculiar respect to that  
case when the erring persons have not  
had sufficient opportunity of being fully in-  
structed, and stedfastly established in the  
truth. Thus in the time of the Apostles  
when the Doctrine of the Gospel was first  
divulged, the Jews could not be pre-  
sently

enjoined, scrupled, or which have been abused. 415

sently satisfied concerning the liberty and freedom of Christians from the rites of <sup>why was not y<sup>e</sup> de</sup> ~~the~~ <sup>finishin, on Decr<sup>t</sup> of</sup> the law of Moses; and many of the Gen- <sup>ye Amen, suff<sup>r</sup> satisf<sup>r</sup></sup> tiles were not so firmly <sup>ye, eye high: y<sup>e</sup> go</sup> ~~establisht~~ <sup>g host!</sup> in all the Doctrines of Christianity, that they might not be led aside by mistaking the practices of other Christians: and in such cases the use of things lawful and indifferent, must be restrained from the consideration of others weakness. But where there hath been sufficient means and opportunity for better instruction; if some <sup>which y<sup>e</sup> O stand</sup> still retain their erroneous opinions, they <sup>sayh our Saviors Ap</sup> who understand the truth are not obli- <sup>his reasons also an</sup> <sup>appetual viz want</sup> <sup>of ch: shewing lo</sup> <sup>Hum of my An:</sup> gged in this case, to forbear their practising according to their true principles, in matters of indifferency and Christian liberty: because this practice is in this case <sup>was not y<sup>e</sup> Aplos</sup> a profession of truth against error, and <sup>for bearing so.</sup> the forbearance thereof may frequently be interpreted a compliance with error. <sup>Ursin Loc.</sup> And it is truly observed by Ursin that it <sup>Theol in</sup> is *scandalum datum in rebus adiaphoris* er- <sup>3<sup>m</sup> Prac.</sup> <sup>rores in animis infirmorum confirmare, to</sup> <sup>positively by allowin</sup> <sup>error for truth</sup> add confirmation to erroneous opinions in the minds of the weak about indifferent things, is a giving offence, or being guilty of an active scandal. Upon this account though our Saviour knew that his healing, and commanding the man who was healed to take up his bed on the sabbath day, his eating

416 *Of Ecclesiastical appointments as significant,*

*is it not my to ye  
purpose for both ye  
across were for the  
indistinct being highly  
displeased to be so down-  
ye suggestions of  
ye pharisees well  
rendered ye service  
of God of none effect.*

eating with *Publicans and Sinners*, and  
his Disciples eating with *unwashed hands*,  
were things in the highest manner offen-  
sive to some of the Jews; he practised  
and allowed these things in opposition to  
the Scribes and Pharisees, who in their  
censures of him proceeded upon erro-  
neous and *corrupt Doctrines* vented by  
them for *divine dictates*.

*Commis.  
Papers  
passim.*

7. But it may deserve a more *full en-  
quiry*, whether *Ecclesiastical Constitutions*  
and legal *Injunctions*, may be allowed  
concerning things which either are or  
may become *matter of dispute* and *oppo-  
sition*? because this is a thing which is in  
the substance of it much insisted upon.  
In order to the resolution hereof I shall  
assert, 1. The *peace and Unity* of a  
Church (which must both respect the  
Union of its members among themselves,  
and with the *Universal Church*) is of so  
great value, that to that end, it would  
be very desirable that any *particular con-  
stitution* about matters meerly indifferent  
should be *altered*, where peace with a *well  
ordered state* of the Church can only by  
that means be firmly secured: because  
the principal end of them is to promote  
Unity, order and edification.

8. *Affert. 2.* Where minds are prone  
to *raise disputes*, and entertain *prejudices*  
and

*admirably true*

*enjoined, scrupled, or which have been abused.* 417

and *jealousies* about matters of Gods worship; the most innocent things cannot be long secured, from being *opposed and scrupled*. For in this case when men of greater parts do without just cause propound *doubts* and arguments against a thing, (which may easily be done about any subject) men of lesser understanding, if they have also, *unsettled and unestablished minds*, are apt either out of *weakness of judgment*, to take their fallacies to be solid reasons; or from the *earnestness* of their *affections*, to esteem such persons to be the ablest and faithfulest guides. And he who observeth the World, will discern that there is scarce any truth of Religion even in matters most *Fundamental*, which hath not been disputed and opposed by men of corrupt minds, who have by this means *drawn Disciples* after them. For besides the consideration of *Papists* and other *Sectaries* abroad, where multitudes of their followers have really *believed* their errors, and with a *misguided zeal* opposed the truth, as *S. Paul* did while he continued in *Judaism*: we have also sufficient evidence hereof at home in our former times of *licentiousness*. Insomuch that *Mr. Baxter* then complained, that *professors of Religion did oppose and deride, almost all that worship of God, out of Con-*

*Saints  
Rest. Part.  
1. Ch. 7.  
Se8. 14.*

#### 416 Of Ecclesiastical appointments as significant,

is it not his to ye  
purpose for both ye  
owne more fan his  
indiffer. being high  
desire to be al low  
ye superstitions of  
ye pharisees with  
renewed ye service  
of god of none effect.

eating with *Publicans and Sinners*, and  
his Disciples eating with *unwashed hands*,  
were things in the highest manner offen-  
sive to some of the Jews; he practised  
and allowed these things in opposition to  
the Scribes and Pharisees, who in their  
censures of him proceeded upon erro-  
neous and *corrupt Doctrines* vented by  
them for *divine dictates*.

Commis.  
Papers  
passim.

admirably here

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and legal *Injunctions*, may be allowed  
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*stitution* about matters meerly indifferent  
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*Saints  
Rest. Part.  
1. Ch. 7.  
Sect. 14.*

418 Of Ecclesiastical appointments as significant,  
 science (which must then be grossly de-  
 praved and corrupted) *which others did*  
*out of prophaneness.* And the provincial  
 Assembly (as it was called) at London,  
 then declared, *That there was scarce any*  
*truth of Christ but was charged in those un-*  
*happy times, (so they called them) as An-*  
*tichristians ; and that the Doctrine of the*  
*Trinity, of Christ being equal with the Fa-*  
*ther, of the immortality of the Soul, of re-*  
*pentance, humiliation, sanctification, and*  
*good works out of obedience to Gods com-*  
*mands, with other Doctrines were con-*  
*demned as Antichristian : and also that*  
*the places where they met together to worship*  
*God, the worship they there performed, their*  
*Church-Government and Ministry was also*  
*(say they) called Antichristian.* Now  
 if (amongst other things opposed and  
 condemned) the most *essential Doctrines*  
*of Christian Religion* have not escaped  
 these vehement and unjust censures ; it  
 cannot be expected that the *best Constitu-*  
*tions of the Church* should be generally  
 entertained, without all *scruple and sus-*  
*pition ;* especially so long as through the  
 — *itch of dispute,* things ordered in the  
 Church are thought blameable for being  
*significant* (that is *useful ;* (for all insigni-  
 ficant things are here useless) and for be-  
 ing *enjoined,* that is *recommended* by the  
 highest

Jus. div.  
 Min. E-  
 vangel.  
 PAR. 2. c. 3.

*enjoined, scrupled, or which have been abused.* 419

highest authority which God hath set in  
and over his Church.

9. *Affert.* 3. As all Ecclesiastical Con-  
stitutions must be in themselves *certainly*  
*lawful*, not needlessly burdensom, and such  
as the Governours of the Church judge  
to be unquestionably *useful and expedi-*  
*ent*; so where they are such, their law-  
fulness would not be so much *contended*  
*against*, as it is, by them who are con-  
cerned to obey, provided they humbly  
and calmly made use of the *best rules* to  
direct their own practice: which rules  
are here the same, which must be recei-  
ved in other practical controversies of  
Religion. *viz.* First, That he who hath  
sufficient capacity of understanding, to  
*judge clearly and solidly* of the things  
questioned, and of the strength of the  
arguments produced, should without any  
prejudice or passion, embrace and enter-  
tain what appeareth manifestly allowa-  
ble: and such an understanding so pro-  
ceeding, can neither *condemn* the right  
way, nor *embrace* the wrong, because  
truth only can be clearly evidenced, to  
an unbyassed and able judgment; and  
for such a man to *follow any authority*  
*whatsoever*, against this manifest evidence  
of truth, is to put himself under the blind  
Leaders of the blind. Secondly, Men



- ought to be so *humble*, as not to account their own judgments *sufficient* rationally to *decide* any matters of dispute, or *determine* the force of any argument, when they really are not; and this will direct men of mean capacities, not overforwardly to *engage* in controversies above their reach; nor violently to *espouse* what may be wrong, or oppose what may be right, but humbly to desire and seek for clearer apprehensions, or the best directions and informations. Thirdly; That in these matters, those whose own *weakness of understanding* is not able to conduct them through the mists of dispute, ought to make use of the best and safest *guides* to direct and lead them, and should follow their counsel and advice. For it is manifestly the case of great multitudes of *adult Christians in the World*, as hath been long observed, that their judgments are not so strong and clear, but that especially in divers matters of *dispute* (which are no part of the Christian Creed) they must and do *follow the guidance* of others, and are led by their judgment, direction, and authority, where themselves have not capacities to *judge* of the evidence of proofs. But here as the man who chooseth an ill guide for his way, or an ignorant Physician

*Aug. de  
Utilit. cre-  
dendi c.  
12. &c.*

*enjoined, scrupled, or which have been abused.* 421

Physician to advise for his health, or an unskilful Lawyer for his Estate; so he that followeth a *bad Leader* in matters concerning *Religion*, must bear in some respects the consequents of his own bad choice.

10. And whereas some would have persons to *forbear practising* in matters of *dispute*, until themselves be able by the capacities of their own judgments, throughly to *solve the difficulties objected*: they ought to have considered, that in most *practical disputes* (as concerning Infant Baptism, the observing rules of order, and keeping Communion with a particular Church, and obeying the commands of Rulers) to *forbear practising* what ought to be performed, is to *yield to sin*, and with *choice to act* against a duty; and to require this is also to proceed upon a principle, which will leave such mens Consciences under *inextricable difficulties*. For instance, if men were taught that none ought to bring their *Infant-Children to be baptized*, until they were able themselves judiciously to answer all that is urged to the contrary by the Anabaptists; this (if practised) would tend to make considerable numbers of *weak Christians*, whose heads are not capable of *managing disputes*, to neglect  
E e 3 their

*on which so to proceed  
it is to do it with  
a reasoning science*

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 their duty herein, and in practice to close  
 with the Anabaptists. But if again they  
 were taught (which must needs be as  
 reasonable as the other) that they may  
 not safely *chuse to forbear* the bringing  
 their Infants to Baptism, (because even  
 that choice is a *moral action*) unless they  
 could clearly *refute* all those great argu-  
 ments, which prove this to be their duty;  
 it will be manifest, that in this case there  
 can be no way to *disentangle* the Consci-  
 ences of such men of mean capacities, but  
 only by *following the directions* above gi-  
 ven. And the like may be said concern-  
 ing other instances.

II. But that such persons who cannot  
 themselves *search* into disputes, may not  
 be dangerously *misguided*, two rules are  
 to be observed. First, That for them to be  
 directed by the *general judgment*, princi-  
 ples, and practices of the *primitive*  
*Church*, where that can be evidently and  
 without contradiction discovered, by  
*skilful and faithful relaters* thereof, is a  
 more safe course in any matter of dis-  
 pute, which themselves cannot fathom,  
 than to be led meerly by the judgment  
 and *authority of any men*, or company of  
 men, who oppose the same; because the  
 greater authority is to be preferred be-  
 fore the less: and by this rule many er-  
 rours

you can be no by  
 rule given in y<sup>e</sup> rule  
 but to do as seems  
 to y<sup>e</sup> lo be y<sup>e</sup> will  
 of God in y<sup>e</sup> matter.

V. Anf.  
 cont. Cres.  
 con. l. a. s.  
 33.

e ut sententia illi  
 q<sup>i</sup> rule q<sup>i</sup> d<sup>i</sup> q<sup>i</sup> in  
 our disputes when  
 both p<sup>ar</sup>ties p<sup>ro</sup>had to  
 sh.

*enjoined, scrupled, or which have been abused.* 423

rours of *Papists and Sectaries* may be rejected. Secondly, That where such persons of weak judgments cannot clearly understand either the grounds of truth under present debate, or the judgment and practice of the ancient Church (whether through *defect*, or *diversity* of information) it is their best and surest way, ordinarily to be directed and led by their *superiours* who are over them in the Church, in the things they command, or the truths they recommend, rather than by the opinions of any other persons whomsoever. 1. Because God hath appointed them to be *teachers, leaders, and guides* to us: and therefore it is against the duty of our relation to them, and of the due submission we owe to them, and inconsistent with the duty of honouring our Rulers, to *censure their appointments* or instructions as evil, meerly upon the credit of any other persons contrary opinion. 2. Because they who *disobey* the Constitutions of their Superiours, only out of respect to the *contrary judgment* of any other persons, do not *disobey out of Conscience*, but out of prejudice and disaffection: because no principle of Conscience can ordinarily *bind men*, who are not able to judge fully of the Case, to conclude their superiours or Ecclesiastical

*but we must say do  
in ye general question  
who are yr superiours*

Disp. of  
Cerem. c.  
15. Sect. 3.

See Dr.  
Ferne's  
Considera-  
tions of  
concern-  
ment. c. I.

cal Governours to be in the *wrong*, and those who oppose them to be in the *right*: and Gods command to *obey them who have the rule over us*, cannot safely be overlooked, out of respect to mens own *prejudices and disaffections*. In this case it was well declared by Mr. *Baxter*, that the *duty of obeying being certain, and the sinfulness of the thing commanded being uncertain and only suspected, we must go on the surer side*, with much more to the same purpose. Now the observing these rules abovementioned, will both preserve the *true freedom* of judgment and Conscience, which when it proceedeth upon unerring evidence, is to be preferred before any humane authority, and it will also provide for the *establishing of Truth, Unity, and Peace* in the Church, and will be the best *security* to the Souls and Consciences of men; because they who hold fast the *Fundamentals* of Christian Faith and Life, though in matters of a lesser nature they should *mistake*, where they sincerely *design* to practise their duty, so far as they can understand of themselves, or are *instructed* by their teachers, without any *willing neglect* of duty towards God or Man; such mistakes or errors are not destructive to Salvation.

12. Indeed S. *Paul* telleth his *Romans*,  
*Rom.*

*enjoined, scrupled, or which have been abused.* 425

Rom. 14. 23. that *he that doubteth is damned* (or condemned, which some expound self condemned) *if he eat*, and that *whatsoever is not of Faith is sin*. But as the Rules above-expressed are means for the *satisfying doubts*, so this Apostolical Rule requiring a full and *well satisfied perswasion*, of a mans own judgment and knowledge in what he acteth, must be applyed to the special case intended, which is this; That wheresoever the *omitting* any action is certainly free from sin, and the *practice* of it appeareth to any person *doubtful*, there to do that action is a very dangerous and evil practice; because it containeth in it a chusing to run the *hazard of sin*; which choice is always a sin: in such a Case the Apostle alloweth no man to *engage upon any such action*, until he be certainly perswaded by an *undoubting knowledge* of the lawfulness thereof: And the same rule must take place when the practice of any thing is manifestly lawful, and the omission doubtful. But the Case is very much different when both *acting* and *forbearing* may be *doubted* of; where the one of them is a duty; and it is impossible that *both* should be *forborn*: and such to some persons is the question above-mentioned concerning Infant Baptism, obedi-

ence

but so is y<sup>e</sup> omission  
of y<sup>e</sup> n<sup>e</sup>cessities

MS

426 *Of Ecclesiastical appointments as significant,*  
 ence to Rulers, &c. Nor doth the Apo-  
 stle in this place design in general, that  
 no Servant, Child, or Subject, may eat  
 any thing, observe any time religiously,  
 obey any command, or perform any other  
 action; till he hath obtained so much  
 knowledge, as to discern by an undoubt-  
 ing judgment, how these actions in their  
 particular circumstances are allowable by  
 the rules of Christianity: for then the  
 ignorant person should be directed (till  
 he becometh knowing) to be idle and  
 do nothing, and to be disobedient and un-  
 der no command; but would scarce be  
 allowed to live so long as to obtain know-  
 ledge. But God having commanded su-  
 perious to rule, and Inferiours to obey, to  
 suspend all action here, is to perform an  
 inward moral action of choice about a  
 matter of duty, which if it be not regu-  
 larly managed, is a sin. And in this case  
 so far as concerneth the obedience of a  
 Child, Servant, or Subject, they ought  
 to account their superiours command to  
 lay such an obligation upon them to duty,  
 that they must be guided thereby, unless  
 they be able to prove themselves bound to  
 act the contrary.

13. *Affert. 4.* It is neither necessary  
 nor possible that Ecclesiastical Constituti-  
 ons should not be liable to be scrupled or  
 suspected,

if they are allow-  
 ed to be must be  
 known.

in things indiffe-  
 rent we have of gl

but not why a dene-  
 neg science.

*enjoined, scrupled, or which have been abused.* 427

*suspected, where those suspicions and scruples are admitted without sufficient evidence of evil in the things themselves. I know that some have asserted that the Church and its Officers are guilty of Schism if they appoint any thing not necessary (or indifferent) which is by others suspected. But that things in themselves lawful and expedient may lawfully be commanded, though they be groundlessly suspected or scrupled, appeareth. 1. Because otherwise all rules of Ecclesiastical order would be unlawful, where people are needlessly suspicious and scrupulous; and a great part of the authority of Princes, Parents, and Masters would be abridged, if it must be limited by all the unnecessary suspicions of inferiours.*

14. Arg. 2. From the Apostolical practice. When S. Paul had directed his *Corinthians*, that the men should pray uncovered, and the women covered, adding I Cor. II. 16. that if any man will be contentious we have no such Custom nor the Churches of God; he doth plainly enough express, that what is duly and orderly established in the Church, must take place notwithstanding contentions and oppositions. And when the Apostolical Synod required the Gentiles to abstain from blood and things strangled; even that constitution

Mr. H.  
Traſſ of  
Schism.

but it is in a case m.  
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xalich Kirs, 2nd x  
cpd 2nd 1 cor 4  
a case of July 67  
10 m wel q' contrary  
is indeseub, e dishono  
vabls 13 14 c wel  
nature had dshame  
21 d 14



stitution might have been *scrupled*, and  
 opposed; especially considering that many  
 Primitive Christians were not presently  
 satisfied, by the Declaration of the Apo-  
 stles, concerning *Christian liberty*, as is  
 manifest from *Rom. 14. 2, 14, 20*. Had  
 not Christians then been of another tem-  
 per than many now are, and made up  
 more of *Unity, humility, meekness, and*  
*peace*, than of *heats, parties, and contro-*  
*versies*; they might have objected, that  
 this was an *encroachment* upon *Christian*  
*liberty*, whereby they were free from  
 the whole Yoke of *Mosaical Ceremo-*  
*nies*; that it might seem to countenance  
 the distinction of *things clean and un-*  
*clean*, and to give occasion to the Gen-  
 tile Christians to *Judaize*, as the *Galati-*  
*ans* did. It might also have been said, that  
 that Decree had an appearance of estab-  
 lishing Christianity upon *Judaism* because  
 the Jews had a sort of Profelytes called  
 גליתים *Profelytes of converse*, who were  
 not circumcised, but only enjoined to  
 observe the *seven Precepts of the Sons of*  
*Noah*, to whom bloud was prohibited.  
 And this Apostolical Decree together  
 with other *Christian Precepts*, did bind  
 the Gentile Christians to all the *same ob-*  
*servations*. And it might also have been  
 said, that the forbidding bloud seemed a

Rite

but you yet think  
 imposed upon the  
 invidiously.  
 15 Feb 28.

c. 170 s. 1. p. 18. it  
 might have been  
 answered you are  
 called to liberty but  
 yet by the same  
 one another.

Gemay.  
 Sanhedr. 2.  
 c. 7. Sect. 4.

Cocculus  
 ibidem.

Buxt. Lex-  
 ic. Rab. in  
 711.

c. 170 s. 1.

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Rite peculiarly typical of Christ to come, *but would not have been p<sup>ro</sup>bid*  
it being forbidden to the Jews upon this account, because God had then appointed it to be the *means of making an atonement upon the Altar, Lev. 17. 10, 11, 12.* *no but because in a war ye live*  
But notwithstanding these things which are far from *solid arguments*, and yet to an indifferent person may possibly seem as plausible, as many exceptions used by some men in other Cases; that Apostolical Sanction was both *lawful and honourable*, yea though it concerned things *indifferent*, and was *established* *c. 11. p. 28.*  
(as many think) by that *Ecclesiastical authority* which they committed to their Successors in the Church.

15. Arg. 3. Because there are many Cases where somewhat is *necessary in genere* to be determined; and yet every *particular* under that general is lyable to the like inconvenience of opposition. Here I shall chuse to give a Foreign instance of that great *unnecessary dispute*, about the use of *leavened or unleavened bread* at the Eucharist, where the one sort is necessary to be determined before the administration, or otherwise the Ordinance it self must be omitted. This hath occasioned so great contest between the *Greek Church*, (who with the *Ruthenick* or *Russian* contend for *Leavened bread*) *why so, if it was necessary, might not be so? but because bread who like of diff. c. 11. p. 28. who app<sup>ro</sup>ved of*

gs was ym sm

Maxim.

Margunius

in Dialogo

adu. Lat.

Humbertus

in Bayon.

Tom. 11.

in Appen-

dice.

Rup. Turi-

en. de Div.

Offic. l. i.

c. 22.

Col. was manist  
to be O. L. M. L. for  
Lanning and au-  
thor for a list

bread) and the Latin who would allow

none other but unleavened bread, that

they of the Greek Church have nick-na-

med the Latines *Azymitas*, and give this

difference as one account, why they re-

fused Communion with them, and did at

Constantinople denounce an *Anathema*

upon the use of Unleavened bread. The

Latin Church did give many testimonies

of its like fierceness for the use of Unlea-

vened Bread only so far, that *Leo the Ninth*

undertook in this quarrel to excommuni-

cate *Michael* the Patriarck of *Constantinople*.

The main grounds of this controversie

(waving some frivolous things mentioned

in *Gemma Animæ*, *Rupertus Tiptiensis*, *Du-*

*randus*, and other Ritualists) are these.

1. The Greek Church in a *peculiar no-*

*tion*, as *Casaubon* relateth their opinion

from *Cedrenus* and *Xanthopulus*, think that

Christ did eat the Pasover, and institute

the Lords Supper the day before the Jews

kept their Pasover, and therefore they

suppose he *used leavened bread*. But though

divers Christian Writers, as *Scaliger*, *Ca-*

*saubon*, *Grotius*, *Hospinian*, *Kellet*, and

others both ancient and modern referred

to by them, have thought that Christ

did not eat the Pasover the same day

with the Jews; yet even that opinion is

opposed by many others, and the argu-

ments

Casaub. in  
Baron. Ex-  
erc. 16.

Durand.

Ration. l.

4. c. 41.

n. 18.

q. 1.

Hierox. P.

1. lib. 2.

ca. 30.

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ments for it are fully answered by Bechar-  
tus. And however the strict prohibitions  
both of the Law. Ex. 12. 18. Num. 9. 11. *Maccob.*  
Deut. 16. 3. and of the Talmud, against *c. 3. Sect. 2.*  
eating the Pasover at any time with  
leavened bread, are evidences sufficient,  
that this sort of bread was not used by  
our Saviour. 2. The Greek Church also  
urgeth that unleavened bread was one  
of the Ceremonial institutions of the Law  
of Moses, and several ancient Canons of *Can. Ap.*  
the Greek Church have forbidden them *70.*  
to have so much Communion with the *Conc. Laod.*  
Jews, as to eat of their unleavened *c. 38.*  
bread, as a Jewish Rite; and Maximus *Conc. Trul.*  
Margunius a late Writer and Bishop of *c. 11.*  
that Church, out of a strange disgust,  
supposeth that he smelleth the savour  
of many ancient Heresies in Unleavened  
bread.

16. So that here is a Case, where some  
determination is necessary to the due or-  
der and the regular administration of  
Gods Ordinance, where either leavened  
or unleavened Bread must be received;  
both these have been hotly opposed; the  
one side seeming to be favoured by the  
institution of Christ, and the other by the  
abrogation of the law, but neither of their  
arguments are conclusive, against the law-  
fulness of the others practice. In like  
manner

why y<sup>e</sup> fore should  
not eat one another  
to y<sup>e</sup> liberty



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mutable and various, as the uncertain and different thoughts of suspicious or scrupulous persons.

18. And the practice of all the Protestant Churches, who defended their established Orders both against *Anabaptists*, and other opposers thereof, do manifest their general judgment in this particular. And amongst other Churches when divers persons especially the *Flacians* raised vehement disputes and contentions both against the Doctrine and the Ecclesiastical Ordinations (or as *Reuterus* expresseth it, *de rebus quibusdam externis*) received in the Reformation of the Palatinate: *Frideric the third* in his Confession of Faith, contained in his last Will and Testament, and received among the *Corpus* or *Syntagma Confessionum* declareth, how he had with good success withstood these oppositions, and maketh it in that his last Testament his principal admonition to his Sons after him, to beware of such persons, with other earnest expressions both of his and of his Son *Casimire*. *Quirin. Reuterus in Prefat. praelex Ur- sini Oper.*

19. And besides all this, this position that nothing may be established or imposed, about which any persons pretend scruple, is destructive of it self, or inconsistent with it self. For as its natural result tendeth to promote an Universal *Casimir. in Pref. Conf in Corp Conf. 1 position*  
*by in Ur. 15. of position*  
*sin. Vol. 2. in diff. 2*  
*in fol. 102 follows 9*  
*distinction of man*  
*only should be in*  
*note*  
toleration,

why about 4my  
the off.!

*toleration*, of all practices and opinions, about which any persons may pretend Conscience which would enclude *all manner of Sects and Heresies*: so the urging such a toleration, where Governours either of Church or state judge, (as they have reason to do) that it would be *sinful* in them to *admit it* and *countenance it*; is not only to undertake to *impose* upon their Governours, what is *scrupled* and opposed by them; but even to urge them to *approve* and allow what is *really sinful*, and is rightly so esteemed by them.

Commiss.  
Papers p.  
70,

20. But the main objection to be here considered, is, that *S. Paul Rom. 14. 1, &c.* commandeth to receive them who are *weak in the Faith*, but not to doubtful *disputations*; and alloweth no *judging* or *despising* one another, for *eating* or *not eating meats*; and for *observing* or *not observing days*: and hence it is urged that no such things indifferent ought to be imposed but to be made the matter of *mutual forbearance*. Now it must be granted that Christian Charity requireth a hearty and tender respect, to be had to every truly conscientious person, so far as it may consist with the more *general interest* of the Church of God: yet it is manifest that the Apostle is not in this Chapter

why forgive  
of indist. being  
is surely not this  
that why.

enjoined, scrupled, or which have been abused. 435

ter treating about, and therefore not against the rules of order in the service of God. But in order to a right understanding of this place I shall note three things.

21. First, that these directions given by the Apostle, in the beginning of this Chapter, so far as they give allowance to the different practices therein mentioned have a peculiar respect to those times only of the first dawning of Christianity; when most of the Jews who believed in Christ did as yet zealously retain the *Mosaical Rites*; abstaining from certain meats as judging them unlawful and unclean, Rom. 14. 2, 14. and observing Jewish days and times out of a peculiar esteem for them, v. 5. and yet this for a time was in this Chapter allowed and indulged by the Apostle. But afterwards the Rules and Canons of the Church severely condemned all Christians whether of Jews or Gentiles, who observed the *Mosaical Law*, and the Rites and distinction of meats contained therein, out of Conscience thereunto: yea S. Paul himself vehemently condemned the *Galatians* who were Gentiles, for observing such distinctions of days out of Conscience to the Law, Gal. 4. 10, 11. and passeth the like censure upon the *Colossians* who distinguished meats



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upon the same account, *Col.* 2. 20, 21, 22.  
Wherefore we must further observe, that  
in the Apostles times and according to the  
Rules they delivered to the Church, The  
*Gentile Christians* were in these things  
with others *prohibited* the observation of  
the Law of *Moses* and its Ceremonies,  
though many of them (as the *Galatians*  
and *Colossians*) were prone to judge this  
to be their necessary duty. *Act.* 21. 25.  
*Gal.* 5. 2. The *Jews among the Gentiles*,  
who did not yet understand that the Law  
of *Moses* was abrogated, were *allowed* to  
observe its Rites, and to practise accord-  
ing to the Jewish Customs, *Act.* 21. 21,  
24. *Gal.* 2. 12, 13. *Act.* 16. 3. But the  
*Jews* who lived in *Judea* (and *S. Paul* him-  
self was *obliged* by a law enjoined, to observe the *Mosaic* Rites,  
though they were satisfied, that the bind-  
ing power of the Law was abrogated.  
*Act.* 21. 24. *Gal.* 2. 12. Now in these  
different practices allowed, determined, and  
ordered by the directions and rules given  
by the Apostles, as *temporary provisions*  
for the several sorts or different Churches  
of Christians; the Apostle requireth the  
Romans to receive and not to judge one  
another.

22. 2. When the Apostle commandeth  
them to receive them who are weak in the  
Faith,

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Faith he thereby intendeth that they <sup>are not only so but</sup> ought to be owned & judged as Christians <sup>to be, and not as</sup> notwithstanding these different Observa- <sup>manen v 3.</sup> tions. v. 1. And when he commandeth that *he that eateth should not despise him that eateth not,* and that *he that eateth not should not judge him that eateth,* v. 3. he forbiddeth the weaker Jews to condemn the other Jews or Gentiles, as if they were not possessed with the fear of God, - because they observed not the Law of Moses: and prohibiteth those others from despising or disowning these weaker Jews as not having embraced Christ (*ἡγουμένους*, <sup>ut loquuntur</sup> v. 3. signifying here so to despise as with- <sup>no x'ianis,</sup> al to reject and disclaim; as *Mar. 9. 12. Act. 4. 11. 1 Cor. 1. 28.*) because they observed the Rites of Judaism. And to this sense are manifestly designed the Apostles Arguments whereby he enforceth these Precepts. *V. 3. For God hath received him,* v. 4. *to his own Master he standeth or falleth, for God is able to make him stand.* v. 6. *he acteth with Conscience to God;* and v. 10. *Why dost thou judge thy Brother, or why dost thou set at naught thy Brother? We shall all stand before the judgment seat of Christ.* So that the main design of this part of this Chapter is this, To condemn them who press their own practices or judgments in things

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no but as being unnecessary, as being the essential and necessary points of Religion and Christianity; and thereupon do undertake to censure all those who differ from them in such lesser things, as having no true Religion or inward relation to, or Communion with Jesus Christ, though they live never so conscientiously, and act according to the best apprehensions they can attain.

Aug. Exp. prop. 78. ad Rom. To this purpose S. Austen expounded these words, *Non ferre audeamus sententiam de alieno corde, quod non videmus:*

Beza in Loc. *non debent ut extra salutis spem positi, damnari.* And this which is the true intent and scope of the Apostle in that place, doth in no wise impugn the use of Ecclesiastical Authority, in appointing what is orderly and expedient about things indifferent: but he will by no means allow, that lesser things should be esteemed the main matters of Religion and Christianity, to which purpose he layeth down that excellent Rule, in v. 17. *The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.*

23. 3. The considering the Apostolical practice; in making Decrees at the Council of Jerusalem; in S. Pauls setting orderly bounds to the use of the extraordinary

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dinary gifts of the Spirit, in the Church of *Corinth*, or *limiting* the exercise thereof to avoid confusion; and his *not allowing* S. Peter, Barnabas and other Jews, to practise without controul what agreed with their present apprehensions, under those circumstances, but was the way to disadvantage the *peace and welfare* of the Church; and his giving commands for *order and decency*, with things of like nature; do evidence that it is a great misunderstanding of the Apostles Doctrine in this place, to conceive that he condemneth the *establishing useful rules*, for the order and edification of the Church, though they do not always comply with every particular persons apprehension.

*Appendix here.*  
*It is not a question whether the apostle is not here proposing or commanding what is his mind to be followed.*

24. But if it be further objected, that if those things may be commanded or enjoined, which some, persons though through mistake, judge *unlawful*, either they must practise against their own judgments which would be *sinful*; or their being conscientious, will be their *disadvantage*, which is not desirable. To which I answer. 1. That if in some particular things, certain persons through *meer mistake* accompanied with *humility* and designs of *peace*, should judge things lawful and expedient to be unlawful,

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upon such evidence which they apprehend to be full and sufficient; and thereupon cannot yield to practise these things: it must be considered, that it is but the common attendant of mans being *fallible*, that he should (out of respect to a greater good) bear some outward inconvenience, as the result even of his most *innocent errors*. Thus in *secular matters*, he who meerly mistaketh the right way of *legal proceedings* about his own cause, may suffer some *damage* thereby; and though his case may herein deserve pity, yet it is better he should sustain this consequent of his own mistake, than that no rules and orders of Law should be observed. And the same may be said of matters Ecclesiastical.

25. 2. If the Rules above-mentioned be observed, they will direct how men may generally practise things lawfully enjoined, according to *right principles of Conscience*. But if they be not observed, men must either resolve to follow their own imaginations, in things they understand not, which is a manifest way of *error* and walking in the *dark*; or else they must in these things practise according to the directions of those, who speak most plausibly and takingly to their *affections*,

*exclusion hnd y<sup>e</sup>  
ch. & ordinant  
of x<sup>c</sup>.*

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 sections, and are also strict in their lives :  
 but this both over-looketh the duty of  
 obedience and the due relation to guides  
 and teachers, and is a very probable way  
 to misguide men both in this and in other  
 Cases. By following this rule, or rather  
 by being taken in this snare, many anci-  
 ently embraced the monstrous positions  
 of Manicheism, perswaded thereto by  
 Faustus who had eloquium seductorium (as  
 S. Aug. calleth it) the enticing eloquence  
 of seducing; and whose words were ob-  
 served by the same Father to have a more  
 pleasing and delightful sweetness than the  
 eloquence of S. Ambrose which was more  
 learned and substantial : and those who  
 embraced that impious Heresie were al-  
 ways talking of God and Christ, and the  
 holy Spirit the Comforter. And to be  
 guided in opinions or doctrines by such  
 respect to persons can be no safe way of  
 conduct, because God hath not directed  
 Christians thereto; for as to expression,  
 Luther accounted Julian the Pelagian to  
 be a better speaker and Orator than S. Au-  
 gustine; and as to practice Nazianzene  
 declared even of the Macedonians who  
 denied the Divinity of the Holy Spirit,  
 that they were persons whose lives were  
 to be admired, though their Doctrines were  
 not to be allowed. And therefore that  
 more

Aug. Conf.  
 l. 6. c. 3,  
 6, 13.

Baron. ad  
 An. 377.  
 n. 7.

Luther.  
 Judicium  
 de Eras-  
 mo. Tom. 2.  
 Naz. Orat. 44.

*Of Ecclesiastical appointments as significant, more ancient rule of Tertullian is of necessary use; Non ex personis probamus fidem, sed ex fide personas, that we are not to examine and esteem the Faith by the persons, but the persons by their Faith. Therefore the best way to be rightly established, is by having a Conscientious regard in the first place to the evidence of manifest truth clearly discerned, and in the next place to spiritual guides and teachers, it being one end why God appointed Church Officers. Eph. 4. 11.--14. that we be henceforth no more Children tossed to and fro, and carried about with every wind of Doctrine.*

#### SECT. IV.

*Of Ecclesiastical Rites which have been abused in any corrupt way of worship.*

I. It is acknowledged that some gesture, garment, and action (though not the same *individually*, but of the like kind or physical nature) established in the Church of *England*, hath been *ill used* in the Church of *Rome*; and this hath been much of old and by some of late objected against these appointments. Now we do assert that the worship of God who is a jealous God, is to be preserved  
pure,

enjoined, scrupled, or which have been abused. 443

pure, and not mixed with any *sinful* defilement whatsoever, whether of *Idolatry* or *superstition*; and that things otherwise indifferent, which either in the *design* of them who use them, or in their own *present tendency*, do directly promote or propagate such corruptions, do in that Case become things unlawful. Hence that which was in it self indifferent; and was used in the *Pagan Idolatry*, might upon good grounds be disclaimed as unlawful to Christians, (by *Tertullian* and other ancient Writers) where the present use among Christians might appear to *countenance* and *confirm* those Idolatrous practices. But that the use of things in themselves lawful and expedient, and known to be *ordered* to a *lawful end* and purpose, should be condemned as sinful; because these things or the like, are or have been, elsewhere *sinfully abused*, is a position by no means to be admitted. Concerning which in general, (besides what shall be added concerning our particular Rites, *Ch. 4.*) I shall content myself with these three Observations.

2. *Obs. 1.* This position is not consistent with the *principles* of Christian practice. It is a ground of hope in the Gospel Regeneration, that those bodies and Souls which were once *abused* to the service



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vice of false Gods and Devils (as ac-

*Naz. Orat.*  
18.

According to Gr. *Nazianzen* was once the  
Case of *S. Cyprian*; and according to *S.*  
*Paul*, of the *Corinthians*, *Thessalonians*,  
and others. *1 Cor. 12. 2. 1 Thes. 1. 9.*)  
and to the service of sin (as were the  
members of the *Roman Church*, *Rom. 6.*  
*17, 18, 19.*) may yet find acceptance  
with God in serving him. Surely none  
can think that *S. Paul's tongue* was not to  
be allowed to preach the Gospel, because  
it had been abused to blaspheme: nor is  
it amiss observed by *Durandus*, that among  
other Scriptures there is a principal use  
made in the Church of God, of what  
was written by *David* who was guilty of  
*Adultery*, *S. Matthew* who was a *Publican*,  
and *S. Paul* who was a *persecutor and blas-*  
*phemer*; and among the Fathers of *S. Au-*  
*gustine* who was a *Manichee*. And surely  
it is much more incredible, that through  
the ill use of some, the whole *species* of  
actions, gestures, and things should be-  
come unlawful and unclean. Can any  
possibly imaginè, that if other men have  
or do *lift up their Eyes* to Heaven, to  
adore the Sun or Moon, or *bow down*  
their knees to give religious worship to  
an Idol, or to Saints and Angels, this must  
render our lifting up our eyes to Heaven  
in the worshipping of God, or bowing  
our

*Dur. Ra-*  
*sional. l. 1.*  
*c. 1. Sect.*  
33.

enjoined, scrupled, or which have been abused.

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our knees in Prayer to him, to be sinful? Or may not one man lawfully make use of the *light of the Sun* to read the holy Scriptures, because another maketh use of it to commit Villanies? or did *Judas* his *Kiss* make the kiss of Charity sinful?

3. As *Sozomen* reporteth, *single Mer-* Sozom. Hist. Eccl. l. 6. c. 28.  
*sion* in Baptism was used by *Eunomius*, who disowned the *Trinity*; and the *three-*  
*fold Merfion* which was the more general ancient Custom, was abused in *Spain*, as *Walafridus Strabo* relateth, to express thereby a denial of one Essence in the three Persons of the *Trinity*; upon which occasion the *Council of Toledo* enjoined Conc. Tol. 4. c. 5.  
*single Merfion in Spain*; still declaring according to *S. Gregory*, that in the use either of *single or trinal Merfion* there is sufficient Baptism. And it is well observed by *Strabo*, that if we must relinquish the use of all things which have been perverted, there will nothing of this nature remain allowable. And whereas God loseth no right of Sovereignty to any Creature by mans abuse, it was not without good reason acknowledged and asserted by *S. Austen*, that the Christians did lawfully use those *Fountains*, where the Gentiles drew Water for their Sacrifices; and as *Theodoret* declareth they owned  
the Theod. Hist. l. 3. c. 14.

446 *Of Ecclesiastical appointments as significant,*  
the same liberty under Julian the Empe-  
rour, who designed to defile the Fountains  
and meats with Pagan pollutions.

4. *Obs.* 2. This position if granted,  
would be such an *Engine* which would  
do more work, than they who place it  
would willingly allow of, and would ex-  
tirpate divers useful things referring to  
religious worship, which are ordered by  
humane Wisdom and Prudence. Of all  
external things the *individual Temple or*  
*Church*, in which corrupt Religion was  
performed, may seem as much defiled  
thereby as any *species* of action or ge-  
- sture can be; and yet even the Directory  
*Direct.* of declared, that *such places are not subject*  
*the day* *to any such pollution, by any superstition*  
*and place* *formerly used and now laid aside, as may*  
*of worship.* *render them Unlawful or inconvenient;*  
*Aug. Ep.* - and S. *Austen* declareth, that even *Idols*  
*154.* *Temples, when their use is changed to the*  
*honour of God, may be lawfully so employed,*  
*as well as persons may be received to God,*  
*who are converted to the true Religion.* Ec-  
clesiastical revenues for the support of the  
Ministry and Universities, have been, and  
in the Romish Church still are *abused*,  
as much as any other external thing, to  
be the great support of a corrupt Religi-  
on: and yet the continuance of these  
things is well allowed of, by dissenters  
from

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from this Church. The same may be said, concerning the *times* of attending upon the publick service of God, *Morning* and *Evening*. And notwithstanding the gross abuse of *Bells* in the time of Popery, Mr. *Rutherford* declareth it *unreasonable and groundless*, that thereupon they should be disused. And if this position was admitted as doctrinally true; the pretence of their *convenient usefulness* would be no better excuse on their behalf; than was that *Plea* for sparing the best of the *Amalakites* Cattel, that they might be a Sacrifice, when God had utterly devoted them to destruction; and therefore the admitting this position it self, would be as the coming down of a violent torrent, which instead of scouring the Chancel, will overflow and drown all the Country.

5. *Obs.* 3. Where this is admitted, the general grounds of the Protestant Reformation must be disowned. The *Bohemian* Church which led the Van, openly professeth that *such Rites and Ceremonies ought to be retained, which do advantage Faith, the worship of God, Peace and order; whomsoever they had for their Author, Synodum, Pontificem, Episcopum, aut alium quemvis*. And both *Luther* and the *Augsustan* Confession, declare the like purpose

*of Scam. II  
dal. Qu. 5.  
by Qu. 6.*

*Conf. Boh.  
Art. 15.*

*Luth. For-  
mul. Comm-  
mun. pro  
Ecel. Wi-  
temb.*

Conf. Aug.  
gust. c. 3.  
Abns. de  
Missæ.  
Zanch.  
Epist. l. V.  
in Ep. ad  
Graton.

Of Ecclesiastical appointments as significant, pose and practice to have been in the German Reformation. And Zanchy asserteth, that this is the *true way of reforming the Church*, (which he wisheth all would mind, after the example of the *Bohémian Brethren*) *not to root out every thing that was found in the Church of Rome, but to reject what was fit to be rejected, and to preserve what was fit to be preserved.* That this was designed in the Reformation of the Church of England, appeareth from the *Preface* in the Book of Common-Prayer concerning Ceremonies, from the *Apology* of the Church of England, and from the Book of *Canons*, expressing according to that Apology a very plain Declaration hereof.

Can. 30.

6. The Arguments urged for the proof of this position, are such as do not need any long answer. For whereas *Jehu his breaking down the House of Baal* is commended in the Scripture, and neither he nor *Jehoiada* reserved the House of *Baal*, to be a place of *Synagogue worship*. This action might be necessary for the effecting a reformation, and the *disentangling* the people from their Idolatry, and upon a like account *Hezekiah* brake in pieces the brazen Serpent, which God himself had appointed, when the people did *colere eum tanquam idolum, give worship*

Aug. de  
Civ. Dei l.  
10. c. 8.

*enjoined, scrupled, or which have been abused.* 449

*to it as to an Idol, as S. Aug. expresseth it: and to the same end the ancient Christians, in some special Cases, where they feared that the continuance of the Idols Temples, might tend to uphold the honour of the Idol, did raze them to the foundations, and sometimes erected anew Christian Churches in their places. But besides this the Jews had such positive Laws as these, Thou shalt quite pluck down all their high places. Num. 33. 52. Ye shall utterly destroy all the places where the Nations served their Gods. Deut. 12. 2. Ye shall destroy all their graven images. Deut. 7. 25. Ch. 12. 3. and the proper extent of these Laws enjoined them utterly to destroy all Monuments and places formerly used to Idolatry, out of the land of Israel. But whereas no such positive commands are given to Christians, if they should think themselves bound to follow these Jewish Patterns, Mr. Rutherford himself condemneth them as judaizing in this particular.*

7. And when God commandeth the Israelites that they shall not do after the doings of the land of Egypt, and the Land of Canaan. Lev. 18. 3. which Mr. Rutherford objecteth against our Rites: The design of that place is, that the Israelites

*Enf. de  
Vit. Const.  
7. 4. c. 39.*

*Tr. of Scan-  
dal. 2. 6.*

*Ibid. 2. 7.*

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- ought to be *guided* by the holy Laws and Commandments of God, in their Conversations, and not to follow the *debauched examples* of other Nations, mentioned in the following part of that Chapter, nor the *abominable idolatries* of their worship. But in matters in them-

Hook. Ec-  
cles. Polity  
l. 4. Sect. 6.

selves *lawful*, where God had given them no particular Ceremonial commands to the contrary, they were not tyed to *disclaim* all expedient things practised by other Nations: in *civil* actions they might eat bread and drink water, yea plow and reap in the same manner with

Ex. 34. 13.  
Num. 25. 2.

other Nations; and in circumstances of *Religion*, though *sacrificing* and *bowing* were manifestly rites of adoration, used // by idolatrous Nations, before the giving the Law, they were still received under the Law, and *appointed* thereby; and though the *Philistines* had long before the time of *David* an *House* or *Temple* of *Dagon*, for the place of their Sacrifice, *Judg.* 16. 23, 29, 30. I *Chr.* 10. 10. *David's* purpose of *building* an *House* or *Temple* to the Lord was never the less allowable.

8. But besides this, it is chiefly to be considered, that the things designed for the matter of this objection, are quite  
of

*enjoined, scrupled, or which have been abused.* 451

of a *different nature*, from the Case and Question to which they are applied. It is acknowledged, that for any persons purposely to design to *model* the *Christian worship*, according to the Rites of Pagan and *idolatrous original* and use, (which would be to run parallel with what is aimed at in this objection) is certainly wicked and intollerable. But since the intent of the present enquiry, concerneth *ancient Christian Rites* used by us, and abused in the Romish degeneracy; it would be nearer to our state to enquire, Whether ever God gave any command, that his Church should *relinquish*, whatsoever even the *Pagans imitated*, abused, or prophaned? as *Belsazzar profaned* the Temple Vessels, many of which were only voluntarily dedicated, 2 *Chron.* 15. 18.; and *Julian* appointed among the Gentiles a *resemblance* of the order of the publick Christian service; and many things especially in the *Grecian Idolatry*, have been proved a kind of *apish imitation* of some things in the Jewish worship. Yet since the Papists are not *Pagans*, but Christians of a *corrupt profession*, that the Case of the Jews may fully answer ours, it must be thus stated: Whether the things *laudably used* in the

*Nazianz.*  
*Or. 3.*  
*Sozom. l.*  
*5. c. 15.*

*Delfb.*  
*Phanic.*  
*cap. 11.*



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service of God, in the ancient times of  
the Jewish Church, which were not di-  
rectly *instituted* of God (as their rules  
for the ordering their Synagogue wor-  
ship, and Officers) ought to be rejected  
in the *reformation* of *Hezekiah* or *Josiah*,  
so far as these things were *received* or  
*imitated* in the corrupt worship of the ten  
Tribes? and this is that which I presume  
no man will have the *confidence* to assert.  
And as it is manifest, that the ten Tribes  
did in their worship *designedly imitate*  
many things in the Jewish Temple wor-  
ship, *Amos*. 4. 4, 5. *Ch.* 5. 21, 22, 23. so  
they retaining among them the *Sons* of  
*the Prophets*, it is not to be doubted, but  
they reserved an *imitation* of the Jewish  
*Synagogue worship*, or Weekly Assem-  
blies.

9. But it is time to consider the par-  
ticular things, actions, or gestures, ap-  
pointed in our service. *Gestures* are so  
necessary, as inseparable attendants to the  
body, that there is no reason to place ex-  
pedient gestures among the number of  
*Ceremonies* : yet because *kneeling* at the  
Lords Supper is especially so esteemed,  
and thereupon by some opposed, it will  
be requisite to express somewhat con-  
cerning gestures as well as other Rites ;  
and

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and to manifest how little reason there is for the *Censures* passed upon these particular Rites, by divers at home, and some *few persons abroad*, who for the most part proceeded upon some *misinformation*, or *misunderstanding* of our affairs.

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## CHAP. III.

Of devout and becoming gestures, in  
the service of God.

## SECT. I.

Of the Gesture at Prayer, praise, and Christian profession of Faith.

1. **T**HAT a reverent behaviour is a duty, in our approaches to God in Prayer and other religious exercises, is ordinarily acknowledged, but by many too much neglected. And as the most devout and *humble gestures* were ordinarily used in Prayer under the Old Testament, so under the new our Saviour himself prayed *upon his knees*, *Luk. 22. 41.* and so did *S. Paul* with the Disciples both of *Ephesus* and *Tyre. Act. 20. 36. ch. 21. 5.* And though the Primitive Church, upon the Lords days, and from *Easter to Whitsunday* prayed *standing*, manifesting thereby their abundant joy and hope by Christs Resurrection; yet *kneeling* was esteemed their ordinary gesture

*Enseb. Ec. Hist. l. 5.* of Prayer: whence *Ensebins* declaring the admirable effect of the Prayers of the Christian

Christian Legion, (called the thundring Legion) in the Army of *Aurelius*, saith, that they *kneeled down upon the ground*, καὶ τὸ ὁικῶν ἡμῶν τῶν δὶχῶν 40 according to the ordinary custom the Christians used in Prayer; upon which account *Tertullian* *Ad Scapul.* calleth their Prayers *Geniculaciones*, or <sup>c. 4.</sup> their falling on their knees; and from hence divers Christians contracted upon their knees an hard *brawniness* like that of the Camels, as *S. Hierome* relateth concerning *S. James*, and *S. Gregory*, concerning *Tarsilla* his Fathers Sister. And that <sup>Greg. in Evang: Hom. 38.</sup> the great and good Emperour *Constantine*, did in his Closet *four times every day* <sup>De Vita Const. l. 4. c. 21.</sup> put up his Prayers to God upon his knees, is exprest by *Eusebins*; and these things are the more worthy our imitation because it needeth no other proof but *common experience*, that where there is a neglect of external reverence in the service of God it tendeth to *abate* the inward fear of God, and the devoutness of Religion, and therefore *Kneeling at Prayer* which is enjoined with us, is very useful.

2. The injunction of this gesture in Prayer was esteemed so warrantable by *Calvin*, that he declareth it to be such an humane Constitution, as is grounded on the word of God; and to be so humane, <sup>Inft. l. 4. c. 10. Sect. 30.</sup> that

that it is also divine, being a part of that decency the Apostles commended. But no more need be added in so plain a Case: only it may be here observed, that the expediency of kneeling at the *absolution*, at the *commandments*, and the *receiving imposition of hands* is hence also manifested; because (besides what may be said from the proper subject matter of each of them) to every Commandment, in our Liturgy is adjoined an humble *Petition* for pardon and grace; the *absolution* is intended to enclude a *concomitant Prayer*, as may be collected from the Rubrick following the *absolution* in the Morning Service; and the imposition of hands encludeth a *benedictory supplication*.

3. *Standing to praise and give glory to God* is sometimes enjoined in our Liturgy. Now this duty of giving glory to God, is sometimes performed in a way of *humiliation* and *Confession*, under a sense of the glorious Sovereignty, majesty, and justice of God, in which respect the gesture of kneeling or *falling down* is suitable thereto, being practised Rev. 4. 10, 11. And frequently in the Christian Assemblies, the giving glory to God is performed in *magnifying* the Glorious Trinity in a way of *joy, praise, and thankfulnes*;

*thankfulness*, and with reference to the grace and mercy of God ; and to this end the gesture of *standing up* hath been thought proper to be practised and enjoined both under the Old and the New Testament. The *Levites* were appointed by *David* to stand every Morning to thank and praise the Lord, and also at even. 2 Chr. 23. 30. the Jews were commanded by the *Levites* to stand up and praise the Lord. Neh. 9. 5. and in *S. Johns* Vision of the encrease of the Christian Church to so great a multitude, which no man could number of all Nations, Kindreds, and people, he saw them standing before the Throne and the Lamb, and saying, *Salvation to our God which sitteth upon the Throne and to the Lamb.* Rev. 7. 9, 10. In the former times of the Christian Church when the Psalms were sung by all the Assembly, they ordinarily performed this service in a standing posture as *Ama-*  
*larius* declareth, *Dum cantamus Psalmos,*  
*solemus stare* ; but when they were sometimes sung by one person alone (the usage of the Church in such indifferent things not being always the same) in the Western Church, in the time of *Cassian* they  
all stood up at the end of the Psalms, with  
joint voices to render glory to God.

*Amalarinus*  
*de Eccles.*  
*Offic. l. 4.*  
*c. 3.*

*Cassian.*  
*Inst. l. 2.*  
*c. 8.*

4. Standing at the Creed is a visible  
 sign

sign or token of the *profession* of the Faith therein contained ; which profession is a duty much required in the holy Scripture, and is one part of our glorifying God, for which Religious Assemblies of Divine Worship are intended. In the Creed we professedly *acknowledge* the three persons in the glorious Trinity to be the only true God, and our only Lord ; and a *standing posture* well becometh a *Servant*, in his professed owning and attending upon his Master : we openly declare every one for our selves (*I believe, &c.*) the ground of our Christian hope and comfort, that believing in the Father who made the World ; in the Son who died, rose again, ascended, and shall judge all men ; and in the Holy Ghost we have *expectation* in the Church of God, and the Communion of Saints, of obtaining forgiveness of sins, resurrection and everlasting life ; and do also *acknowledge* all these Articles of the Christian Faith : and a *standing gesture* is very suitable to any *solemn Declaration* of our minds, in matters of moment and concernment. And as the *profession of Faith* encludeth a *steadfast resolution*, to continue firm in the acknowledgment of the Christian Doctrine, this is so properly signified by the *standing gesture*, according to the general apprehensions

prehenſions of the World, that both **מַעַמְּךָ** in Hebrew, and **ἵστημι** in Greek (which are words expreſſing the ſtanding geſture) are in the holy Scripture uſed to ſignifie an *aſſerting with reſolution*, *Deut. 25. 8.* *1 Chr. 34. 32.* *1 Cor. 16. 13.* *2 Theſ. 2. 15.* and the like *Idioms* of ſpeech are in ſome other languages as well as our own deſigning to expreſs what we reſolve to ſtand to. *הָמָּא שְׁמָא דִּיכִי מִי יִי לִהִי.*

## SECT. II.

### *Of ſtanding up at the Goſpel.*

**I.** *Standing at the Goſpel* is appointed in our Liturgy, of which a very reaſonable, true, and good account may be given. Some Ritualiſts have told us that the Weſtern Church ſtood up at the *Goſpel* and not at the *Epistle*, becauſe the Goſpel containeth matters of *Faith* and belief, the *Epistle* conſiſteth of *Rules of life* and practice; and that the Goſpel and not the *Epistle* expreſſeth the very *words ſpoken by Chriſt*. But I account not theſe reaſons ſufficient, partly becauſe the Goſpels for ſome days do not *contain*, and the *Epistles* for ſome days do contain, the points of *Chriſtian Faith*, and the expreſs *words of Chriſt*, and partly be-  
cauſe



cause by insisting on these things alone, we can have no reason antecedent to the appointment, why standing at the Gospel should be required with us, and not at the *second Lesson* in the Morning Service.

2. Wherefore I observe, 1. That in the devouter times, both of the Jewish and Christian Church it was frequently observed by the people to manifest their reverence unto the *holy Scriptures* by standing up at the reading thereof When Ezra opened the *Book of the Law*, all the people stood up. *Neh. 8. 5.* and the Children of Israel stood up in their places to read the *Law of the Lord*, *Neh. 9. 3.* and our blessed Saviour who according to the Custom of the Jewish Doctors taught sitting, stood up to read the words of the Prophet. *Luke 4. 16, 20.* Junius observeth this as one thing wherein the practice of the Jewish Synagogue and the Christian Church did agree, *si verbum Dei ipsum legitur stat erecta auditorum corona*, that when the word of God was read the whole Assembly stood up; which observation was true concerning sometimes of the Jewish Church and of the principal parts of the Christian Church. Wherefore though Sozomen relateth that the *Alexandrian Bishop* did not stand up at the reading the

*Salian.*  
*Annal. Ec-*  
*cles. A. M.*  
*3447. n.*  
*16.*

*Ecclesiasti-*  
*ci lib. 1.*  
*c. 4.*

*Sozom. l. 7.*  
*c. 19.*

the Gospel ; yet he noteth it as such a *peculiar usage*, that he had not seen nor heard the like any where else.

3. And though in the Jewish Church the people (and among them our Saviour, *Luk. 2. 46.*) usually *sat to hear* their Doctors ; and the ancient Christians sometimes heard their Sermons and Exhortations in the same gesture, as may be collected from *Justin Martyrs* second Apology ; yet *Eusebius* acquainteth us that *Constantine* that famous Emperour (whose practice doubtless was not singular) would not hear a *Sermon or Treatise about divine things in a sitting, but only in a standing posture*, as judging it *not allowable* to do otherwise. And that in the *African Churches* they did even until *S. Austens* days generally stand, both at *Sermons* and all *Lessons* out of the Scriptures, is manifest from what he expresseth to that purpose. And such respect was shewed even among *barbarous Nations* to what was dictated from God, that *Eglen King of Moab*, when *Ehud* told him he had a message from God unto him, did arise out of his seat. *Jud. 3. 20.*

*Euseb. de  
Vit. Const.  
l. 4. c. 33.*

*Aug. Hom.  
26.*

4. *Obs. 2.* Out of *tenderness* to the weakness and infirmity of many Christians, liberty was granted to them that they might hear the *longer Lessons*, or portions

Aug. ibi-  
dem.

tions of holy Scripture *sitting*; but as a testimony of their honour to the whole, they were required at the reading other portions of Scripture to *stand up*. S. *Austen* telleth us how he gave *Counsel* and in some sort made *supplication*, that those who were *infirm* and not well able to stand, might *humbly and attentively* hear the longer *Lessons sitting*: but in the same place he maketh complaint, that this liberty granted only to the *infirm* in those *African Churches*, was taken by others more generally than was intended or allowed.

Amalar.  
de Eccles.  
Offic. l. 4.  
c. 3.

And to somewhat a like liberty the words of *Amalaricus* in the ninth Century seem to refer, who saith in *recitatione lectionis sedere solemus aut silendo stare*, it is our Custom either to sit, or to stand with silence when the Lesson is read. And whereas in the Christian Church, the Law and Prophets (with some of the *Apocrypha*) and the Gospels and Epistles were publickly read in their Assemblies, as is manifest both from Councils, Fathers, and Ritual Writers: the Latin Church enjoined standing up at the Gospel only (which was ordinarily short) for many hundred years past, the Greek Church as *Micrologus* relateth, stood up also at the Epistle which was likewise short, and so did also the Churches of *Russia* as *Cassander* observeth

Microlog. c.  
9.

Cassand.  
Liturg. c.  
5.

veth from the History of *Sigismundus Liberus*. For though a posture of *reverent respect* to the word of God is very suitable whensoever it is read; yet that the Church should allow a liberty to hear the *longer Lessons sitting* while this particular reverence is expressed only at the reading some shorter portion of the Scripture, is very allowable; because it is well observed by *Amalarinus*, that the Apostles themselves did sometimes hear the Scriptures read in the Jewish Synagogue *sitting*, as is evident from *Act. 13. 14, 15, 16*. Where they entred into the Synagogue and sat down, and after the reading the Law and the Prophets, Paul stood up.

*De Eccl.  
Offic. l. 3.  
c. 11.*

5. *Obs. 3.* *standing* at a short portion of the Gospel, rather than at any other portion of the Scripture, is *reasonably chosen* to express reverence to the holy word of God, because the *actions and words* of our blessed Saviour are for the most part therein contained. In the Primitive Church while the fervour of true devotion did continue, they heard the Writings of the Apostles read with that high esteem and veneration, as if they had then *seen the Apostles faces* and received those words from *their mouths*; which

*Tertullian* thus expresseth, *Authenticæ litteræ eorum (sc. Apostolorum) recitantur*

*Tertul. de  
Prescrip.  
c. 36.*

*sonantes*

*sonantes vocem, & representantes faciem uniuscujusq; eorum.* And in like manner they heard the words of the Gospel as if they had *seen Christ himself*, and received these words from his mouth. And though all divine truth be therefore highly valuable because it is from God; yet so far as concerneth the *deliverer*, it was requisite (and warranted by the Scriptures. *Mat. 21. 37. Heb. 2. 1, 2, 3. Ch. 3. 3.*) that those who lived when Christ was in the flesh, should shew the *higher respect* of the two, to *Christ himself speaking* (whose words are ordinarily in the Gospel) than to *his Apostles* who were sent by him. Wherefore Ignatius accounteth the Gospel to have this excellency in it, *viz. the presence of our Saviour Jesus Christ, and his suffering and resurrection.* And out of special respect to our Lord and Saviour, it was the Custom of the ancient Greek Church, to stand up when ever the *Book of the four Evangelists* was opened, or any Lesson read from thence, though the gesture of sitting was allowed at the hearing any other Books of Scripture: so that the liberty of sitting even at any Lessons from the Gospel was not there *indulged* (the practice of divers Churches being in these things not alway the same) where the same

Ign. Ep. ad  
Philadelph.

Chrysost. de  
Circo.  
Const.  
Apost. 1. 2.  
c. 57.

same liberty was allowed concerning the other Scriptures.

6. Wherefore to shew that *outward respect* to the holy Scriptures, which both the Jewish and Christian Churches have *owned*, and wherein our *blessed Lord* hath given us an *example* to stand up at the reading them, is reasonable and unblameable. And the *liberty* allowed for sitting at the other Scriptures, which for order sake is fit to be used, doth not countenance any want of *high respect* to all Divine truth, which is expressed by manifesting this respect to a particular short part thereof; and that part is to this purpose chosen wherein the words and actions of our Lord and Master do frequently occur.

### SECT. III.

*Of the fitness of kneeling at the Communion, and the gesture at the institution of that Sacrament considered.*

1. To *kneel* at the receiving the holy Communion, hath been judged a gesture very expedient and commendable upon divers respects. I. Because this Sacrament doth in a special manner *exhibit* a mystical and spiritual *Communion* with  
H h Christ,

Christ, or the Communion of his body and blood ; and the greatest reverence and most humble gesture is very convenient for so solemn an Ordinance, and so near an *approach* to Jesus Christ, especially since in this great Ordinance there ought to be a *devout religious worship* performed unto Christ himself. Kneeling therefore is a fit gesture of adoration performed in this Ordinance unto God and Jesus Christ, which is the more inoffensively performed, because our Church hath openly declared against any *adoration either of the Sacramental Bread and Wine, or of any corporal presence of Christs natural flesh and blood therein.* 2. Because of the greatness of the *benefits* conveyed in this Ordinance to the worthy receiver, such as the Grace of God and remission of sins in the blood of Christ : and if he who receiveth some great gift, or some great pardon from his *Prince*, doth fitly receive it kneeling ; and the *Penitentes* in the ancient Church, always received *Ecclesiastical absolution* from the Rulers of the Church upon their *knees*, in token of their submissive humility ; much more he who cometh unto Christ in this Sacrament , to receive from him the *remission of his sins*, tendred in his blood of the New Testament, should appear

Rubr. after  
Com-  
munion.

pear before him with humility. To this purpose, *Kneeling* at the Sacrament is in our Liturgy declared to be for a *signification of an humble and grateful acknowledgment, of the benefits of Christ therein given to all worthy receivers* : and Mr. Hooker saith very well *coming as receivers* *Eccles. Pol. of inestimable Grace at the hand of God,* *l. 5. c. 68.* *what doth better bescem our bodies at that hour, than to be sensible witnesses of minds unfeignedly humbled ?*

2. 3. Kneeling is a suitable gesture for solemn Prayer and humble *thanksgiving*, both which may be fitly exercised at the receiving this Sacrament. For *religious Prayer* becometh him who there affectionately desireth to be made partaker of the benefits of Christs Passion: and therefore the Communicant should devoutly join in, and in heart say *Amen* to those Petitions at the delivery of the Elements, which peculiarly refer to himself. *The body of our Lord Jesus Christ which was given for thee, preserve thy Body and Soul to everlasting life, and The bloud of our Lord Jesus Christ, &c.* And humble *thanksgiving* at the holy Eucharist for the benefits of the New Testament there tendred, the love of Christ in his sufferings here remembred, and for the means of Communion with the Father and the



Ans. to Ad-  
monit. Tr.  
15. c. 1.  
div. 11.

Son in this Ordinance encluded, with reflexion on our own guilt, pollution, and infirmity; is a *fit exercise* for this Ordinance. And upon this consideration Bishop *Whitgift* declared, *the kneeling gesture to be very meet* for the receiving this Sacrament.

Rutherf.  
Divine  
Right of  
Ch. Gov.  
p. 196.

3. But against the lawfulness of this gesture, divers things are objected. 1. That Kneeling is no *Table gesture as sitting is*, nor doth it so properly express our *fellowship* with Christ, and the honour and priviledge of Communion with him as *Cohelpers*. Ans. 1. As the Lords Supper is no common Feast, but a *Heavenly Banquet* prepared by Jesus Christ, which principally consisteth of *spiritual graces* and benefits, and Communion with Christ, signified by and tendred under the outward Elements; so the administration and participation of this great Ordinance, ought not to be guided by the Rules of *common Table fellowship*, but by more religious considerations. At other Tables the attendants are in office *inferiour* to the guests; but in the institution of this Ordinance he who was *Lord and greatest*, was among them as *one who served*, and all after administrations of that Ordinance must be performed by the *special Officers* of Christs Church, because

cause the *consecration* of the Elements encludeth the power of the Keys and a solemn benediction. Nor may this Communion be lawfully taken *seperately* of every single Family, or by any single person as other Suppers may be: and whereas men having the *head covered*, is an ordinary posture at other Tables; to assert that men *men ought to have their Hats on at the Holy Communion*, was justly condemned, as an error vented by some wild Spirits, in our former times of licentiousness: and yet this cannot be avoided, by those who will assert, that the *postures of the Lords Supper* ought to be correspondent to those at *ordinary Tables*. Wherefore this objection though earnestly insisted upon, is built upon an *unsound Foundation*. But when S. Paul re-  
 proved the abuses at *Corinth* about their *Agapæ* which attended the Lords Supper, saying, *Have ye not Houses to eat and to drink in?* it was well from thence observed by Zanchy, that not only *internal*  
 but even *external reverence* ought to be expressed at the *holy Sacrament*, otherwise than at our *common Tables*, out of respect to *Christ* who *instituted it*. 2. It is acknowledged that the great priviledge of *Communion* with *Christ*, as *Members* and *joint Heirs* (which yet is not a Commu-

Gang.  
 Part. 2.  
 error. 112.

1 Cor. 11.  
 22.

Zanch.  
 Tom. 4. in  
 2. Præcept.  
 c. 16.

nion of *equality to him*, but still encludeth deriving from him, and *subjection to him as our head and Lord*) is included in the right partaking of this Ordinance, and is sufficiently signified by the *Ordinance it self* in whatsoever fit and becoming gesture it be administred. And in all *Christian services* in which we have access to God by the mediation of his Son, Christians enjoy some considerable degree of *Communion with God* as his Children, which is an high priviledge; but still they are his *Servants and Creatures*, and must humble themselves before him, and *kneeling* is still a fit and proper gesture for *Prayer*, and therefore so it may be at the *Communion*.

4. *Obj. 2.* But it is more generally by many amongst us objected, that kneeling at this Sacrament is contrary to the *example and practice of Christ* and his Apostles, who *sate* at the institution of the Lords Supper. *Ans. 1.* There is no *certainty* concerning the *gesture* used by Christ and his Apostles at the Lords Supper. There are some good Writers both ancient and Modern, who speak either *variously* or *doubtfully*, concerning his gesture at the Pasover: but I think it sufficiently evident, especially from *S. Luke 22. v. 14, 15.* and *John 21. 20.* that he did

did eat the Pasover with his Disciples  
*in a discumbing gesture* (which gesture  
 because ~~it~~ is wholly out of use with us, is  
 expressed in our English Translation by  
*sitting*, because it was a Table gesture).  
 Now they who urge this Objection take  
 for granted, because the Lords Supper  
 was instituted before the Paschal Solem-  
 nities were *fully ended*, that our Saviour  
 continued all that time in the same ge-  
 stance; against the *certainty*, yea or *probabi-*  
*lity* of which, I alledge three things. 1. That  
 it was the ordinary Custom of the Jews, to  
*change their gesture* during the continu-  
 ance of the *Paschal Feast*. At the beginning  
 of their Feast, they did *discumb* and so  
 continued till they had eaten the Cake  
 of Unleavened Bread, and drunk the  
 two former Cups of Wine, as both the  
*Talmud* and *Buxtorf* do relate; but at the  
 time of the two latter Cups of Wine, and  
 at the eating their bitter Herbs the same  
 gesture was not *required*, nor *used*, as the  
*Talmud* in *Berachoth*, and *Pesachim* doth  
 expresse; and here *Buxtorf* saith, *reclinati*  
*non comedunt*. 2. That the Jews who in  
 their solemn Feasts did eat discumbing,  
 yet in their *giving thanks* before those  
 Feasts, they were (as *Philo* relateth) in  
 a *standing gesture*, with their eyes and  
 hands lifted up towards Heaven; and

V. Hor.  
 Hebr. in  
 Mat. 26.  
 20.

Buxt. Sj.  
 nag. Ju-  
 daic. c. 13.

Phil. de  
 Vir. Con-  
 temp.

therefore it is no way probable, that Christ and his Apostles should continue in their *Table gesture*, (which this objection must suppose) at the *bleſſing the holy Supper*, which is an higher Ordinance than the Pasover was, because this would be very unsuitable to so great a solemnity. 3. That there appeareth no *footsteps* of any Custom of the Primitive Church, of receiving the Lords Supper either *sitting* or *discumbing*, (of which the following Section will give some further account.)

5. *Ans.* 2. There is no *obligation of duty* upon the Christian Church, to keep to that gesture in the Lords Supper, which was used by Christ and his Apostles, though it could be evidently discovered: because 1. Christ hath given no *command* concerning the gesture, and S. Paul when he telleth his *Corinthians*, what he had *received from the Lord and delivered unto them* concerning this holy Sacrament, maketh no mention at all therein of any *gesture*. I Cor. II. 23, 24, 25. Bishop Jewel therefore well asserteth, that Christ said not. *Do this after Supper, or sitting, or being so many together, neither did the Apostles ever so understand him.* 2. Christ and his Apostles observed that *Pasover gesture* which was usually received among the

Reply to  
Herd.  
Art. 2.

the Jews though it was different from the gesture at its first institution ; of which I have discoursed somewhat in a former Chapter. 3. Other *circumstances of like nature* attendant upon the institution of the Lords Supper , are generally acknowledged to be of no necessary obligation unto Christians in after times. Bishop *Saunderson* noteth that whereas those four last predicaments, *ubi, quando, situs, habitus* ; *where, when, the gesture, and the habit* , are of a like nature ; it is almost generally acknowledged that we are not obliged to make use of a *like place* for the celebrating the Lords Supper, (an upper room) nor the *same time*, (at night at the end of Supper) nor of the *same habit*, (a seamless Coat woven throughout) but *only the gesture is urged as necessary*, for which there can be no more reason than for the other ; yea though there be more *uncertainty* concerning the gesture, than concerning any of the other three.

6. *Ans. 3.* There is no reason at all to conclude that Christ and his Apostles *sate* at this institution. Now though I know no evidence against our Saviour his *using a gesture of Prayer and Worship* at the time of celebrating the Lords Supper ; which is the more probable , because such was the

Ch. 1. Sect. 2. n. 3.

De Oblig. Consc. Pral. 3. Sect. 16, &c.

the general practice of the ancient Primitive Church, I shall for the present suppose that he used the same gesture at the Lords Supper, and at the Passover; yet then I must observe, 1. That this *discumbing gesture* was vastly different from sitting. 2. That if this supposed gesture used at the institution was *essential or of necessity* to the Sacrament, they who undertake to change *discumbing* into *sitting*, upon pretence that that is the ordinary Table gesture in these Countries, must undertake to assert that the *introducing new Customs* among men may have power to alter the necessary and *essential duties* of Gods Ordinances; which is a position destructive to Religion and Christianity: for if any Company of men should enure themselves to a diet wherein they ordinarily allow themselves neither *Bread nor Wine*, this will in no wise warrant their undertaking to celebrate this Sacrament in any *other Elements*, where these Elements may be as easily had and used, as men may compose themselves to a *reclining or discumbing gesture*.

7. Wherefore he who urgeth the *necessity of any gesture* at this Sacrament, upon pretence that it was used by Christ and his Apostles, doth declare, that for a  
duty

duty which is none; and pretendeth to follow their example where probably he may be *mistaken* in it; but he who conformeth to that gesture which is by *authority established*, though it were certainly different from the gesture at the institution, (which yet some have conjectured to have been a *kneeling gesture*) doth manifestly follow the example of Christ and his Apostles, who did embrace that *Pasover gesture* which was at that time of *common practice* among the Jews, but could not be pretended to be the gesture at the first celebration thereof.

Dr. Kellett  
Trican. l.  
3. c. 5.  
Sec. 3, 6.  
Ch. 7. Sec. 1.

#### SECT. IV.

*Of the Communion gesture observed in the Christian Church, both in the purer and the more degenerate times thereof.*

1. Obj. 3. It is urged by some Non-Conformists, that the Universal Church in the Primitive times used *sitting and not kneeling*; and that the holy Communion was then received *sitting*, is thought not improbable by some others. Now though this if it were true, would not prove our gesture *unlawful*, because the Church is not bound to observe always the same

indifferent

Holy Table  
Ch. 5. p.  
134.

Of Relig.  
Assemb.  
c. 4.



indifferent rites and gestures: for though Christ, and his Apostles after his Ascension, sate when they taught the people, *Act. 16. 13.* all Ministers are not thereby obliged to the same gesture. Yet I further assert. 1. There is no evidence that ever the Primitive Church used any *ordinary Table gesture*, at the receiving the Lords Supper; but considerable proof may be made of the contrary. We read indeed of the *seats for the Bishop and Presbyters* in the Christian Assemblies; but as this cannot respect the *whole Assembly*, so it giveth no more evidence of *their gesture at the Communion*, than the same thing *Apol. 6. 39.* with us doth of our gesture. That place of *Tertullian* which *Rhenanus* sometime understood of the Eucharist. (*Non prius discumbitur quam oratio ad Deum prægustetur, &c.* that they do not *discumb*, or use the *reclining gesture* till they have first prayed) doth manifestly refer to their *love feast only*, whereas it followeth in *Tertullian*, they eat as much as satisfieth hunger, and drink as much as becometh sober persons. When *Cyprian* writeth to *Cornelius*, that he would not allow the Letters of the Novatian party to be read, *confidentibus sacerdotibus Dei, & altari posito*, while the Priests of God were sate together, and the Altar prepared; he doth not

not express their usual gesture at the Lords Table, but the manner of their holding Synods, as may be collected from that and the foregoing Epistle. And it is well observed by *Petitus*, that the Canons and practice of the ancient Church, required their annual Synods to assemble upon the Stationary days, at the close of which stations they always received the Communion.

Ep. 41.  
Petit. Var.  
LeB. l. 3.  
c. 4.

2. But that the Primitive gesture at the Communion was not such as they used at their ordinary Tables, may be partly collected from *Tertullian*, who relating and refelling the impudent slander of the Gentiles, occasioned as *Eusebins* saith by the Gnosticks; first against the Eucharist, and then against the Love Feasts, (as is manifest by comparing this with *Cap. 7.* and with *Minucius Felix*) he proceedeth from the former to the latter saying, *interea discumbens, &c.* or then falling to a Table gesture, &c. which sheweth, that such a gesture was used at their Love Feasts, but not at the holy Communion. This is also expressed by *Justin Martyr*, who declareth, that after the end of their Sermon or Exhortation, they all rise up and give thanks, and receive the holy Sacrament: which words shew that though they sate before at the time of the Sermon,

Tertul.  
Apol. c. 8.

Eus. Hist.  
Ecc. l. 4.  
c. 7.

Minuc. Fel.  
edit. Oxon.  
p. 26, 98,  
&c.

Just. Mart.  
Ap. 2.

mon, they *changed that gesture* on purpose, when they came to attend the receiving the holy Communion.

3. I assert. 2. The Primitive Church did practise and require at the receiving the Communion, such a gesture as was usual to *express humility and reverence*, and *worship* towards God. *Cyrill* directeth the Communicant to take the Cup,

*Cyr. Hierosol. Cat. Myst. 5.*

κύπλον καὶ τρόπον προσκυνήσεως καὶ σεβάσματος *bowing down, after the manner of worshipping and adoring.* S. Chrysostome required more *worship and reverence* to be expressed towards Christ at the *receiving the Sacrament*, than the wise men of the East shewed to him; when they *fell down and worshipped* him with fear and trembling.

*Chrys. Hom. 24. in 1 Cor. μετὰ φόβου καὶ τρόμου προσεκύνησαν.*

A humble frame and behaviour was thought so agreeable to this Ordinance by *Origen*, (if that Homily be his and not some other ancient Writers) that he exhorteth the Communicant to imitate the humility of the *Centurion*, who said, *Lord I am not worthy that thou shouldst come under my roof.* And that the Christians usually expressed adoration at the receiving this Sacrament, is manifest from S.

*Orig. in Div. vers. Hom. 5.*

*Augustines*, *Nemo manducat nisi prius adoraverit*, and from other like expressions both of his and S. *Ambroses*.

*Aug. in Ps. 98. Ep. 120. c. 27. Amb. de Sp. Sanc. l. 3. c. 12.*

4. Now whereas the twentieth Canon  
of

of Nice, according to a more ancient Custom, enjoined all Prayers upon the Lords days, and from *Easter* to *Whitsunday*, to be performed in a *standing gesture*; which S. *Augustin* saith was the general practice upon those days at the *Eucharistical, or Communion Prayers*, it is not to be doubted but that their gesture of reverence, used upon those days at this Sacrament, was a *standing gesture*; especially since *Tertullian* earnestly declareth against the use of a *sitting posture in adoration*, as being irreverent; and also acquainteth us that it was not allowed in those times, *de geniculis adorare*, to perform any adoration kneeling upon the Lords days. Wherefore when *Dionysius* of *Alexandria* speaketh of a Communicant in his Church, *ἑστῆς προσεύχεται*, we may properly render it *standing at the Lords Table*, and the testimony of *Justin Martyr* above produced, giveth a very probable intimation of the same gesture. But when as the ancient Churches had two *stationary days* in a Week (that is the fourth, and sixth days; with which the seventh day was also joined at *Cæsaria*, as is manifest from S. *Basil*) upon which the holy Communion was administred; it is probable, that as upon those days they *prayed kneeling*, so they did in the same gesture receive

Aug. Ep.  
119. c. 15.

Tertul. de  
Orat. c. 12.

De Cor. Mi.  
lit. c. 3.

Eus. Hist.  
Ecc. l. 7.  
c. 8.

Basil. Ep.  
ad Cæsari.  
am.

ceive this Sacrament, in attendance upon which they thought an humble gesture of adoration to be very suitable; this Sacrament being accounted by them *οἰκλὰ μυστήρια* the dreadful mysteries.

*Albasp.  
Obs. l. i.  
Obs. 15.*

5. Indeed *Albaspinus* undertaketh to assert, without any proof, that the chief reason why anciently they stood in their Prayers upon the Lords days and the Pentecost, was because upon those days they received the holy Communion, and it was requisite they should use none other than a gesture of Joy upon that day, in which they communicated in that Sacrament. But besides the improbability of supposing daily Communion (where we have no testimony thereof) from Easter to Whitsunday, this observation is very plainly contradicted by *Albaspinus* himself in his very next observation, where he declareth that the Eucharist was constantly celebrated upon the stationary days, and yet upon those days he yieldeth that the ancient Christians did pray kneeling: and this his conjecture is also contrary to what is asserted by the sixth general Council, by *Zonaras* and *Balsamon*, upon the twentieth Council of Nice, and by *S. Hieron*, *Austen*, *Basil*, and other Fathers, who unanimously assert that their joyfulness to the wonder of the Gentiles, for the Resurrection

*Obs. 16.*

*Cont. Trul.  
c. 90.*

*Hieron.  
Proem. in  
lib. i. Com.  
in Eph.*

urrection of Christ; and their professing themselves to be risen with him, and to expect resurrection by him, was the cause of their standing gesture at those times in their Religious Prayers. But that the most *humble gesture* was not thought inconsistent with the Eucharist may appear, Besides the testimonies above produced from what *Gregory Nazianzen* relateth of *Gr. Nazianz. Orat. in Gorgon:* his Sister *Gorgonia* who privately fell down *prostrate* before the Altar with the Sacrament in her hand.

6. Wherefore kneeling at the holy Sacrament, or receiving it in a gesture of *Prayer and Religious Worship* unto God, was no way disallowed as *unlawful* by the Primitive Church; but our practice herein, is but a building upon their Foundations who themselves used a gesture of *Adoration*, or the same gesture with that of *Prayer*.

7. *Obj. 4.* Kneeling is a gesture which hath been *grossly abused* by the Papists, in *worshipping the Host*, according to their Doctrine of Transubstantiation, and to that end it was enjoined by *Honorius the third.* *Ans. 1.* No sinful use of any gesture, though it be in the most *manifest idolatry*, doth render that gesture unlawful in Religious service to God, as was shewed in the former Chapter. Though

the *Israelites* sate down to eat and drink, when they had offered Sacrifices to the golden Calf. *Ex.* 32. 6. it was still allowable in the days of *Samuel* to sit down to feast upon the Sacrifices of God. *1 Sam.* 9. 13, 22. And though the *discumbing* or *reclining gesture*, was anciently used in Idolatrous Feasts (*Amos* 2. 8. *Ezek.* 23. 41.) and so continued in some places very common till the times of Christ, (being designed by *κατακλίνεσθαι* to sit, or rather *discumb* in the Idols Temple. *1 Cor.* 8. 10.) and for some hundred years after as appears from the Council of *Ancyra*, yet Christ himself made use of this gesture at the Jewish Passover, according to the Custom and Canons of the Jewish Church.

Conc. An-  
cyr. Can. 51

8. *Ans.* 2. Though it be true that many Papists (but not all) do receive and adore the Host *kneeling*; yet the Decree of *Honorius* so oft insisted upon, is herein *mistaken and misapplied*. That Decree commandeth that the people *cum elevatur hostia salutaris se reverenter inclinet, idem faciens cum eam deferat Presbyter ad infirmum*, which words speak not the gesture of communicating, or at the time of receiving the Sacrament; but only concerns their behaviour as spectators, when the Host immediately after the Consecration

Decret.  
Greg. Lib.  
3. Tit. 41.  
c. 10.

Consecration is elevated, or when it is carried abroad to the sick. And though the *old Gloss* supposeth that kneeling was thereby at such times enjoined, which the practice of many in that Communion cannot admit; *Espenceus* a more learned man than the Author of the *Gloss*, accounteth that Decree rather to *prohibit kneeling*, and to direct (as the words *se reverenter inclinet*, may import) a *standing gesture* with expression of reverence. And *Espenceus* telleth us in the same place, that in 1555. the *kneeling gesture* had not obtained in the Church of *Lyons*, and that when some endeavoured to obtrude it upon that *Metropolis*, a stop was put to their proceeding by the Royal Authority: and in the same place in that Book, purposely written for the *adoration of the Sacrament*, he declareth, that it is not much material in what gesture it is performed, whether *sitting, standing, lying, or kneeling*.

*Espenceus*  
*De Adorat.*  
*Ench. l. 2.*  
c. 16.

9. *Ans. 3.* They who will lay aside all gestures *grossly abused*, must upon the same account reject all those, which are in this Sacrament ordinarily received in the Protestant Churches, both *standing, and sitting*, as well as kneeling. That standing was a gesture *used in the Romish adoration of the Host*, by many of the ordinary



*Sacr. Ce-  
rem. lib. 1.  
Sect. 2.  
Cap. 1. f.  
22.*

*Ibid. c. 2.  
f. 28.*

*V. Durand.  
Rat. l. 4.  
c. 54. n.  
45.*

*Ibid. Lib.  
2. Sect. 1.  
Cap. 14.*

*Sacerdo-  
tal. Par. 1.  
Tract. 4.  
c. 35.*

*Plut. in  
Numa.*

sort of Papists is evident from *Espeus* now cited. And if he who is elected Pope be not Bishop or Priest; at his Priestly Ordination he *receiveth the Sacrament standing*: for then as their Book of Ceremonies informs us, *Ordinator communicat electo stanti in ipso cornu, de corpore & sanguine Christi*; and the same gesture is used by him at his *Episcopal Ordination*, *Communione sumet sub utraq; specie stans*, &c. and as this is the gesture of the Pope in that great solemnity of the Popes being invested with his *Papal dignity*, so upon the *great Mass* upon *Christmas day*, if the Pope himself celebrate the Mass, the Deacon who attendeth upon him receiveth it at the Popes hand in a *standing gesture*, *Diaconus stans, inclinato capite ex ejus manibus de Corpore Christi communicat*, --- *calamo stans sanguinis partem sugit*; and in the same gesture the conficent Priest usually receiveth.

IO. But because *sitting* is most contended for amongst us, I shall observe that this hath been many ways also grossly *abused*. First it was the ordinary gesture of *worship* in the *Romish Pagan Idolatry*. The ancient laws of their Pagan worship required, *ut adoraturi sedent*, which as *Plutarch* affirmeth, was appointed by *Numa Pompilius*; and *Tertullian* informeth us that

that at their Gentile solemnities even in his time, they worshipped their images sitting, adoratis sigillaribus suis residendo. Tertul. de Orat. c. 12.

II. And in the Romish Church, it is by some asserted, and appeareth very probable, that the Pope himself at some solemnities receiveth the Eucharist sitting. When the Emperour receiveth his Coronation, their Master of Ceremonies telleth us, that at the time of Mass, the Pope with the Emperour following him in the place of a Sub-Deacon goeth to the Altar, whence Pontifex ad sedem eminentem communicaturus revertitur, the Pope (who at that time doth himself celebrate) goeth to his seat of eminency therein to receive the Communion. And a Book called the Quench-Coal, written many years since as an Answer to Dr. Heylins Coal from the Altar, produceth this testimony from William Thomas in his History of Italy, who declared himself an eye witness thereof, in the year 1547. that the Altar in the Cathedral Church of Rome, even in the time of Mass when the Pope received the Sacrament, was standing in the midst of the Quire, and the Pope sitting in a Chair of State about it. And Didoclauius telleth us, (which is the only instance he produceth out of any History for sitting at the Sacrament, (and he may be mistaken

Sacr. Cere-  
mon. l. 1.  
Sect. 5.  
Cap. 3.

Quench  
Coal p. 12.

ken in that) that the *Benedictine Monks* receive the Sacrament *sitting* upon the *Thursday* before *Easter*: and yet I suppose (if his observation be true) he will not imagine that they receive it with *less adoration of the Host*, than other *Papists* do.

12. And *sitting at the Sacrament* hath yet been much more abused by the *Arians* *In Synodis in Poland* (as their Synods called the *Socinians*) who as denying the Divinity of Christ, and not giving due reverence to him, were the *first Authors* known to those Churches of *this sitting gesture*: upon which account the Churches both of the *Bohemian*, *Augustan* and *Helvetick* Confessions, residing in *Poland* and *Lithuania*, disclaimed the use of that gesture (though they esteemed it *lawful in it self*) as being upon this occasion *scandalous*. Wherefore to assert that every gesture grossly abused by others ought to be utterly relinquished, is not only contrary to *truth*, and to the practice of the *Church of England*; but is herein opposite to the use of all the *reformed Churches*, and it would make *void* Christ's *institution* of the Sacrament, by admitting no gesture to be lawful to communicate therein.

13. Yet that we may discern the various working of mens minds, in their arguments against this *kneeling gesture*, and  
how

how copiously every thing affordeth matter to them who will take up with any thing; we may observe, that as *kneeling* is sometimes *disliked* as having been Idolatrously abused, so *sitting* is sometimes *pleaded for*, as being the gesture practised and allowed by Christ, because it was the gesture (say they) in the *Idols Temple*. Thus Mr. *Rutherford* in these strange expressions, undertaketh to prove that Christ did sit at the Lords Supper, *because sitting at the Idols Table*, 1 Cor. 8. 10. *declareth that in Religious Feasts sitting was ordinary, and a sign indicant of honouring the spiritual Lord of the Banquet, and a religious Communion with the Lord of the Feast was hence signified.*

14. Another thing urged against *kneeling* at the Sacrament, which of all others is most strange and uncharitable, is this, that kneeling at the Sacrament is *Idolatry*, and is parallel with worshipping God by an *Image*, and even with the *Pagan Idolatry* it self, upon this ground, because to *kneel before any Creature as a memorative object of God*, though there be no intention of giving divine adoration to that Creature, is *Idolatry*, in the opinion of some men.

15. *Ans. 1.* This rash position tendeth to make the Jews worshipping God be-

Div. Right  
of Ch. Gov.  
Ch. 2. Q. 1.  
p. 195.

Obj. 5.  
Rutherford.  
Divine  
Right of  
Ch. Govern.  
Ch. 1. Q. 1.  
5. Sect. 1,  
3.  
Altar. Da.  
masc. c. 10  
p. 801.

fore the *Ark or mercy Seat*, and before the *Temple at Jerusalem*, or the *Tabernacle in the Wildernels*, to have been equally *Idoltrous* with the serving *Jeroboams Calves*, or worshipping *Baal*; which was so far from that great sin, that it was then a *necessary duty of Religion*. And the cause of this gross mistake, is the want of considering the vast difference, of worshipping a *false God*; or making use of a *memorative object* to represent the *likeness of the divine being*, which is contrary to his nature, and forbidden by his Precepts; and of using such a *memorative object* in worship, as is to be a *memorial of the Covenant and grace of God* and Christ, and his Communion with us, being to that end *appointed and instituted* as a remembrance of him. If these things be not accounted vastly different, it must be concluded not very considerable, whether we do things *appointed* of God or *forbidden* of him; and things *agreeable* to the nature of God or *opposite* thereto. And besides this to worship God alone, making use of such *memorative objects* as an help thereto, which do properly call to our minds Gods mighty works, and glorious Attributes, is far from being either *Idoltrous*, or *blameable*. If a pious man taking a view of the mighty works of Gods  
Creation,

Creation, or any part thereof, should upon this sight be put in mind of the power and wisdom of their Creator, and thence should *glorify admire* and worship, not the *Creature but God* alone; such actions are not evil, but devout and religious.

16. 2. This assertion is of so dangerous consequence, as to disown this holy Sacrament, from being an *Ordinance of Christian worship*, and to hinder the principal duties therein to be performed. For it is directly contrary to the duties of this Sacrament, to condemn the *worshipping of Christ* as sinful, at the view of this *memorial* of Christs Death in this Sacrament; when Christians here ought to magnifie his grace, mercy, and love, to glorifie him for the wonderful Salvation and Atonement effected by his Death, to implore his grace and spirit, with all the blessings and benefits of the New Testament, to acknowledge him, and submit to him, as our only Sovereign Lord, with other such like, which are proper actions of our *worshipping* and inwardly *adoring* him. And it is unreasonable as well as uncharitable, where these *inward acts* of Religion are necessary and a duty, to condemn the *outward expression* thereof, as either Idolatrous, or any way sinful, being

being directed to him who is Lord both of our Souls and Bodies.

17. And though some mens fierceness carrieth them very far, yet if we consult the judgment of the Protestant Churches, who all admit *an uniform gesture* in their several Churches; not only the *Lutheran Churches* make use of kneeling at the Communion, as an expression and excitement of devotion, but the *Bohemian Church* which also used kneeling, declared that *this gesture being piously received, devotionem ipsam & in conspectu Dei humilitatem, adeoque gaudium cum tremore auget; encreaseth devoutness of mind, humility in the sight of God, and awful rejoicing.* Those of the *Helvetick Confession in Poland*, who themselves used *standing*, did approve of kneeling in the Polish Synods above-mentioned, nor hath it ever been condemned by any Protestant Church abroad: but is particularly approved and well allowed of also by divers of the most eminent Ministers of the Reformed Churches, as hath been manifested by Mr. *Durel*. *Zanchy* declareth, that there is *no doubt but that they act holily, and according to the will of God, who come to handle and partake of the holy Sacrament, with external reverence also.* And *Hospinian* declareth, that

*Ratio Dis-*  
*cipl. Cap.*  
*3. Sect. 4.*

*Zanch. in*  
*Sec. prac.*  
*c. 17.*

*in the service of God.*

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that the Sacraments ought to be handled *Hospin*  
with great Religion and reverence, accord- *Hist. Sacram. l. 6.*  
ing to the Custom of every Church, with a  
comely habit, modest behaviour, soberly and  
devoutly, with the head uncovered, and  
with bended knees.

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## CHAP.

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## CHAP. IV.

*Of other particular Rites appointed in  
the Church of England.*

## SECT. I.

*Of the Surpleſs.*

1. **A** Decent *habit* in the service of God is generally allowed to be expedient, and *Bucer* observed, that whether men will or no, they must acknowledge that the *distinct Garments and Ornaments of Magistrates*, doth procure a *singular respect to their Magistracy*. And a decent habit used by Ministers in the worship of God, doth express a *reverent esteem of the service of God*, and promoteth a due respect to them and their Ministration, with men of unprejudiced minds. Upon which account a particular comely *attire* for the *Levites* under the Law, (as hath been above-shewed) and for Christian Ministers both in the *Primitive*, and *reformed Churches*, was ordered and appointed by Ecclesiastical Authority : and to this end with us as with many other Churches ancient and modern,
- Ch. 1. Sect. 2.

modern reformed the use of the *surplices* is received, the decency of which is to be considered.

2. As the service of God in Religious ministrations is excellent and honourable, so the general sense of a great part of the World, both Jews and Gentiles, have accounted *white garments* to be honourable and comely, and they are also approved as such by the wisdom of God himself, in the description of the most excellent persons and things. The glorious attire of the *Lamb's wife*, and some of the *Apocalyptick Angels*, is expressed by their being arrayed in *white linen*. *Rev.* 19. 8. *Chap.* 15. 6. the glorious state of the whole *Church of God*, and its *Members*, and of the *Elders* before the *Throne*, is signified by their being cloathed in white raiment. *Rev.* 7. 9. *Chap.* 3. 4, 18. *Chap.* 4. 4. and the appearance of *Angels*, the *Transfiguration* of *Christ*, and the vision of the *glory of God*, are represented in white garments, *Mark* 16. 5. *Act.* 1. 10. *Mark* 9. 3. *Dan.* 7. 9. and the Holy Ghost would certainly not make use of things *indecent and unseemly*, as representations of such great and glorious excellencies. And therefore they who will condemn or deride a vesture of white linen, as being in it self *uncomely*, must first undertake

*Baron. An.*  
44.  
*Casaub.*  
*Exercit.*  
16. n. 73.  
*Selden. de*  
*Synod. l. 1.*  
c. 3.

Zanch. in  
2. Præcept.  
6. 16.

P. Martyr.  
Ep. ad  
Hoop.

take to give evidence, that they have better judgments concerning what is *decent* in the Church, than the *rest of the World* have, or than *he* hath *who* gave the *being* both to the World and to the Church. And it hath been acknowledged by Protestant Writers of good note, that the use of white linen hath hereby this special *advantage*, that from the natural simplicity of the colour, the special consideration of white linen above expressed, and the use of these expressions in Scripture, it may aptly direct us to the *meditation* and consideration of *purity*.

3. Yet because it must be acknowledged, that things in themselves otherwise unblamable, may become *unlawful* when they are made use of upon evil principles, or in any evil way, or to bad ends and purposes; and whereas the use of the Surpless is charged by some with *Judaizing*, and by others with too much compliance with the *degenerate state* of the Christian Church under Popery, I shall take these things into consideration.

4. Though such things as have a *natural comeliness* or conveniency, do not become unlawful to Christians at all times, because they were made use of or *injoynd* in the Law of *Moses*, as hath been manifested;

manifested ; yet I further observe , that the Surpleſs was no *Aaronical garment*, as hath been ordinarily ſuppoſed and granted. Among the high Priests garments, his *Ephod* which was made of blue, Purple, Scarlet and fine twined linen, and his *Robe* which was all of blue, can have no affinity with the Surpleſs, neither of them being white linen, and both of them of a different ſhape, and his *linen Breeches*, *Bonnet*, *Mitre*, and *Girdle* bear not the leaſt reſemblance thereto : it remaineth therefore that none other of their garments can be like to our Surpleſs, unleſs either the *Coat of the high Priest*, or the *Coats of the inferiour Priests*, ( which are ſometimes called *Ephods* ) ſhould agree thereto. The *high Priests Coat* was ordinarily an *under-garment*, worn next to his ſkin, upon which he put on his *Robe*, *Ephod*, and other attire, as may be collected from *Moses* his conſecration of *Aaron*, *Lev. 8. 7, 8.* and is plainly expreſſed by *Joſephus*, who was himſelf a Priest, and at *Jeruſalem* whiſt this attire was yet worn.

Ch. 1. S. 2.

Joſep. Ant.  
l. 3. c. 8.

5. But it muſt be owned, that upon the day of *atonement*, which was the tenth day of the ſeventh month, the high Priest went into the Holy of Holies in a *linen Coat*, without his other ordinary  
Priestly

*Philo. de Somn.* *Judaens* (who also saith that this was a *white Coat*, though others as well as our *Targ. Jo-nath. in Lev. 16. 4.* *English Translators in Exod. 28. 39.* suppose it was *embroidered*) by one of the *Chaldee Paraphrasts*, and by divers others both *Jewish Writers* and *Modern Christians*. And though *Cunæus* representeth the contrary opinion which he opposeth, as the common opinion of those *Christian Writers*, which went before him: yet it must be acknowledged as manifestly true, from *Lev. 16. 4, 23, 24, 32.* that the high Priest entred the Holy of Holies without his *glorious attire* only in a *linen Coat*, with *linen Breeches*, *Mitre*, and *Girdle*: which might well signifie that humble purity was more fit to appear before God, than the greatest splendour and glory; and also that when the true atonement should be made by the *Messias*, the glory of the *Aaronical Priesthood* should be done away. And to this purpose an obscure place, probably corrupted in the ordinary Copies of *Josephus*, may with a little transposition be corrected, to become both plain, and agreeable with other *Jewish Writers*, if we read them, after his description of the high Priests glorious garments, *Λιτολίεον δὲ ἀναλαμβάνεν ἐν ᾧ (ταύτῳ μὲν ἐκ ἐφόρου τῶν ἄλλων*

*Eun. de Rep. Heb. l. 2. c. 1.*

*Joseph. de Bell. Jud. l. 2. c. 12.*

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ἄλλον χεῖρον) ἔπλετο εἰς αὐτὸν ἐν τῷ ἁγίῳ, that the high Priest did put on a plainer garment than his glorious apparel, when he went into the Holy of Holies, which garment he did not wear at any other time.

6. Yet if this linen Coat of the high Priest, and those of the other Priests were *white*, as is probable, they were very different from the Surplices in three respects. First, in *their fashion*; for those Coats of the *Aaronical* Priests were strait in the arms, and so close to the body, that they admitted of no gathers or folds, as *Josephus* informs us, whence *S. Hierom* and *Alcuinus* compared them to the *Souldiers* garments, which were so strictly fitted to their bodies, that they were not hindered in shooting, but strengthened thereby. And this difference was observed by *Amalarius Fortunatus*, that under the old Law, the white garment used in the service of God was a strait one, but under the Gospel a loose one: and common reason will sur-

*Josep. Ant.*  
l. 3. c. 8.  
*Hieron. ad*  
*Fabiol.*  
*Alcuinus*  
*de Div. Of.*  
*fic. c. de*  
*singulis ve-*  
*stibus.*  
*Amal. de*  
*Eccles. Of.*  
*fic. l. 2. c.*  
18.

Chap. 16. 4. and *Josephus* in the place above mentioned do exprefs, and the linen girdle for the inferiour Priests, was according to *Josephus* his testimony, wrought with blue, purple, and scarlet, as was also that of the high Priest for his most holy garments, as may be observed from *Exod.* 39. 29. Thirdly, those Priestly garments under the Law were *no upper ornamental garments*, but those Coats were the only vesture upon the upper part of their naked bodies, as were also their linen Breeches upon their lower parts, and *no common garments* might be worn with them. Hence they were appointed to cover their nakedness, *Exod.* 28. 42. and *Philo* saith, that in their ministrations they were ἀνέμους ἐν μύροις χερσίν, without any other apparel besides their Priestly Coats; and the same may be inferred from *Lev.* 6. 11. *Ezek.* 44. 17, 18, 19. In all these things which are considerable differences, in the esteem of those who impartially observe them, these *Aaronical Vestments* and the Surplices do disagree: which may therefore evidence, that this garment was not received under Christianity as a thing *Aaronical*, but only as a decent Vestment in Religious Service.

*Phil. de  
Monarch.  
l. 2.*

7. And if we consider that while the Priest-

Priesthood of *Aaron* was yet standing, though *blue Purple and fine Linen* were used in the high Priests Ephod, and in the Vail of the Temple; yet *Mordecai* did lawfully wear a garment of these colours of another fashion from the Ephod, and to a different end, *Esth.* 8. 15. and that though God appointed *holy linen garments* for the Priests, the *Levites* lawfully used *other linen garments* not enjoined by the Law, in their praising God, which were probably *loose garments*, and were called *Robes*, 1 *Chron.* Middoth. c. 5. Sect. 3. 15. 27. this (besides what is related of other *white garments* used by the Priests in other joyful Solemnities) is sufficient to shew, that Gods Commandments concerning the *Priestly garments* under the Law, did not take away the liberty of using *other linen garments* for comeliness, either in, or out of *Religious service*. Seld. de Synedr. l. 3. c. 11. Sect. 7. ex Solom. ben Wirga.

8. Concerning the *Antiquity* of the Christian use of this white linen garment its ordinary use at the end of the fourth Century is manifest, from the testimonies commonly produced from *S. Hierom*, who speaketh of the *Bishop, Presbyter, Deacon, and the whole Ecclesiastical Order, being in a white garment, at the time of sacred administrations*; from *S. Chrysostom*, warning the Clergy to mind their duty, and Hier. adv. Pelag. l. 1. c. 9. Chrys. Hom. 83. in Mat.



Conc.  
Carth. 4.  
Can. 41.

Walafr.  
Strab. de  
Reb. Ec-  
cles. c. 24.

Steph.  
Epist. Decr.  
ad Hilari-  
um.

not to think it enough for them when the Sacraments are administred, to walk in a white shining garment; and from the Council of Carthage, whereby the Deacon was required at the time of the oblation and lesson, to wear the white garment. Now these places evidencing that this vesture was then used, in very distant parts of the Christian World, it may be thence in all likelihood concluded, that it had a much more early original. *Walafridus Strabo* relateth, that in the beginning of Christianity, *communi indumento vestiti missas agebant*, divine offices were performed in their ordinary apparel, and the first, saith he, who ordained the contrary was *Stephen Bishop of Rome*, which was about 250 years after Christ. And if this relation was admitted as true, these garments would be thence concluded to have been used in the Church above 1400 years since; and in matters of outward ornament, it is not desirable that the first times which were under persecution, should be made the rule for the more flourishing times of Christian Religion: for they then had no such fixed revenues for the support of the Ministry, or honourable structures for Church-assemblies, as we now enjoy. But indeed the Decretal Epistle of *Stephen*, upon which

*Walafridus*

*Walafridus* relieth, is a manifest forgery, and in the very reading it, it smelleth rank of the *superstition* of much later times. But that the use of a *linen attire* was at that time an ensign of the *Ecclesiastical Officers*, seemeth the main design of that observation of *Pontius* the Deacon, Pontius  
Diac. in  
Vit. Cyp. concerning *S. Cyprian*; who a little before his Martyrdom being allowed to sit down in a retiring place, about the Judgment-hall; *sedile* (saith he) *erat fortuito linteo tectum, ut sub ictu passionis Episcopatus honore frueretur*; The seat was casually covered with linen, so that upon the stroke of his passion he enjoyed the Episcopal honour. And if we further consider what probable evidence hath been above given, that white garments were used both in the *Jewish Synagogues*, and their other solemn Services, this maketh it appear probable, that they were of *very ancient use* under Christianity, upon the account of *Decency*.

9. And since the degeneracy of the *Romish Church*, though they still use the *surpleß*, it is none of their proper *Massing garments*, being never worn by the *Priest who consecrateth*, (or their conficient Durand.  
Ration. l. 3.  
c. 1. &c. Priest) at the Mass, as is manifest from Durant. de  
Rit. l. 2. c. *Durandus*, *Durantus*, and the Roman Missal in its *preparatio ad Missam*. But

Benedict.  
divers. sec.  
usum sa-  
rum.

his Massing attire is made up of these six Vestments, according to their ordinary description, the *Amictus*, *alba*, *cingulum*, *stola*, *manipulus*, and *casula*, all which are far different from the Surpleſs : and these six garments only are accounted the *holy garments* used by their Priests, and all of them have their *particular Consecrations*, as the Surpleſs even in the Romish Church hath not ; and therefore this garment hath been far *less abused* among them, than either *Churches*, *Communion-cloaths*, and other things, which by reason of their manifest conveniency or decency, are ordinarily admitted to be of lawful use.

10. And if any persons will decry the use of such Habits, which have been abused as *unlawful and unclean*, let them consider whither this Spirit will lead them : for they must hereby oppose *S. Pauls doctrine of all things being pure*, and instead thereof must introduce a far greater distinction of things clean and unclean under *Christianity*, than ever was admitted under the *Jewish Pedagogie* : since almost the same abuses may be objected against any other kind of *Vesture*, as against the use of *white Linen*. Some opposers of our conformity have averred, that the white garments used by the *Gentile Sacrificers* were *white woollen*, and the

Alt. Da-  
masc. c.  
10. p. 895.

the Romish Book of Ceremonies saith, that among the peculiar garments of the Pope, *the gown of white woollen* is one. And as the Mass attire in the Romish Church is upon many days required to be *white*; so upon divers other yearly days, this attire must be *red*, upon others *green*, and upon others *violet-coloured*. And for more particular instance, the use of *black garments* (which are in themselves nevertheless lawful) may be argued against with as much plausibleness from *the Topick of abuse*, as can be urged against the *white*. For that the ancient *Pagan Priests* used a black habit, and were thence called *Chemarim* (which *Junius* usually rendreth *atratos*, or those who wear black) is declared by *Buxtorf*; and hath been observed from *R. D. Kimchi* on *Zeph. i. 4.* and is generally acknowledged. But I further observe, that among the Papists their *anniversary Solemnities* for the *last Pope*, and for all other *deceased Popes and Cardinals*, their *commemoration of all souls*, and all their particular *Masses for the dead* (which are none of the least of their enormities) are required to be performed in a *black attire* only. Yet where all such corruptions are disclaimed, either such things as

*Sacr. Cerem. l. 1. Sect. 1. cap. 5.*

*Dur. Ration. l. 3. c. 18.*

*Sacerdotal. Par. 1. Tract. 4. cap. 42.*

*Buxt. Lex. Rab. 703*

*Sacerdotal ibidem;*

*Sacr. Cerem. l. 2. Sect. 2. cap. 26, 31, 34, 35.*

are in themselves otherwise allowable and expedient, may be lawfully used, notwithstanding the abuse of others, or else men must have disputed themselves out of Gods Creation, since both Heaven and Earth, and all sorts of Creatures therein, have been *idolatrously abused*, as is abundantly manifest from *Vossius* his Books, *De Idolatriæ origine & progressu*.

II. Wherefore this habit being of *ancient use* in the Christian Church, which esteemed it decent, and being no *Jewish attire*; and being so far from an attendant upon the Romish *Transubstantiation*, and their Sacrifice of the Mass (as some have falsely suggested) that if it did not reach to the *Apostles times* (who in the Arabick language are oft called *Alhavarin*, which some render *albicantes*, others *virī albis induti vestibus*) it was certainly used long before these corruptions took place, and while the primitive *purity of doctrine* was retained; and it is a garment which is not appointed, nor allowed to be used to *consecrate the Mass* therein; and hath also escaped those *superstitious Consecrations*, which have been used among them towards Communion-cloaths of linen, and Patins and Chalices or Cups, all which are retained by Protestants: there is then no reason why its use among

V.D. Hammonds  
Parr. Rev.  
4. 4. Seld.  
de Syned:  
l. 3. c. 11.  
Seld. 3.

us should be condemned. Among the *Protestant Churches*, some in *Germany* with those in *Denmark* and *Norway* retain this with other vestments; divers other Writers and men of Note declare the use of this vestment to be innocent and allowable; others, and among them *Calvin* Calv. Ep. 117. & Ep. 120. dislike the heat of contention against the use hereof. And though some, as the Synod of *Weissenburg* in *Transylvania*, disapprove the use of the linen garment, as being not a thing of an *indifferent nature*; Concord. Confil. Syn. Alb Julia- cens 1634. yet they proceeded upon insufficient grounds, relying altogether upon these mistakes, that this garment was *Aaronical*, and brought into the Christian Church in the *late and corrupt times* thereof; which mistakes are sufficiently discovered, and therefore what is built upon them can be of no force, and therefore needs no further answer.

## SECT. II.

### *Of the sign of the Cross in the Office for Baptism.*

I. Among other Ceremonies, the sign Mr. Baxter. Disp. of Cerem. c. 2. v. 52. of the Cross (which if rightly understood, would appear to be of very good and profitable use) hath been most opposed; and

Admoni-  
tion.

and though some more modestly *doubt* of its lawfulness, *suspecting* this rather than any other Rite of our Church to be unlawful, but *not daring to condemn them who use it*; others have more rashly but very falsely charged it, as containing a *wicked and superstitious institution of a new sacrament*. The lawfulness and usefulness hereof will be best vindicated by a *right understanding* of its use: and because it is received amongst us as a *laudable Rite of the Primitive Church which we retain* (as the thirtieth Canon declareth) I shall first give some account of the practice of the Primitive Church in the use of this sign, which I think was anciently observed for a threefold end and purpose.

2. 1. As a *professing sign*, whereby they testified openly their honouring Christ crucified, either before them who denied the Christian name, or among themselves; or as our Canon expresseth it, *they hereby made an outward shew and profession even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who dyed upon the Cross*. S. Austin saith,

In Psalm  
141.

*usque adeo de cruce non erubescō, &c. I am so far from being ashamed of the Cross, that I do not put the Cross of Christ in some hidden*

hidden place, but carry it on my forehead; and in another place he speaketh of the Christian, that lest he should be ashamed of <sup>De verb. Ap. Serm. 8.</sup> the Cross of Christ, he placeth it upon his forehead, which is the seat of shamefastness. Cyril exhorteth, Let us not be ashamed to confess him who was crucified, let the *σφραγίς* (the sign of the Cross) be confidently made upon the forehead with the finger. And <sup>Catech. 13.</sup> Amalar. saith, we believe that we shall <sup>Amalar. de Eccl. Offic. l. 3. c. 18.</sup> be saved by him who was crucified, whose name the Jews are ashamed,---- and therefore we make the sign in our forehead, which is the seat of shame. And to this purpose the use of this sign by some of the Souldiers under Julian is accounted in Theodoret to be an exprestion *τῆς χριστιανικῆς ὁμολογίας* <sup>Theod. Hist. Eccl. l. 3. c. 16.</sup> of the Christian profession. And indeed when-ever the ancient Christians used this sign publicly (especially when any one signed himself therewith) it always included a profession of Christ: yet since through the blessing of God we live not among the Gentiles or Jews, who oppose the name of Christ, and have other sufficient visible signs of professing the faith of Christ, in publick Assemblies of the Church; the use of this Rite to this end is no way needful to be continued amongst us; but because it is liable to the same danger with what I mention in the



the following particular, the disuse hereof is *useful* and commendable in the present state of the Church.

3. Secondly, This sign was most frequently used as an *expression of hope and trust in Christ crucified*, and of confidence in him, expectation of blessing from him, and supplication unto God by him. To this purpose both Latine and Greek Writers have paralleled this, with *Moses lifting up his hands* when *Israel* was engaged with *Amalek*, which was a manifestation of devout application to God and holy confidence in him. And this use of this sign was anciently very common in the actions of life, even in retirement and privacy, as is expressed by *Tertulian*. Thus *S. Chrysostom* directed the Christian when he went abroad, that he might be in safety under the divine protection, to *disclaim the Devil, and express his adhering to Christ, with using the sign of the Cross*. When *Julian*, after his Apostacy, was affrighted and terrified while he sought to consult with the Devil, as a remedy against his fears, *he signed himself with the sign of the Cross*, which *Nazianzen* expresseth  $\chi \tau \epsilon \tau \rho \sigma \mu \mu \epsilon \iota \lambda \alpha \iota \chi \beta \omicron \nu \theta \delta \nu \pi \omicron \sigma \epsilon \iota \lambda \alpha \iota \tau \delta \nu \delta \iota \omega \chi \theta \epsilon \nu \omicron \nu$ , which words shew his use of that sign, to be a declaration of *flying for aid, and expecting help from Christ whom he persecuted*.

*De Cor.*  
*Mil. c. 3.*  
*Ad Uxor.*  
*l. 2. c. 5.*  
*Chrys. ad*  
*pop. Ant.*  
*Hom. 21.*

*Naz. Orat.*  
3.

persecuted. Upon this account this sign was sometimes anciently used in the *working Miracles* (as is expressed by Nazianzen, Epiphanius, and other Fathers) as a visible testimony of confidence in Christ, which *Casaubone* well expresseth, *Opem à Christo petit, facto signo crucis, quod Primitivæ Ecclesiæ fuit symbolum ejus n. 33.* *fiduciæ quam in Christo, & cruce ipsius & passione ponebant.* And whereas this sign was long since used in every sacramental administration, and some expressions of the Ancients have mentioned spiritual aid and grace, to be conveyed *per signum crucis* by the use of this sign, they hereby only meant that these benefits flowed from *Christ's Passion*, and were obtained by a *Religious application* unto him, as *Cassander* asserteth, *Haec dubiè nil aliud significare volebant, quam omnem tutelam & salutem in morte Christi esse constitutam, & sacramenta omnia vim atque efficaciam suam, non aliunde quam à morte Christi haurire.* In like manner the Christian Emperours from *Constantine* and downwards, made use of the *Banner of the Cross*, as an expression of their trust in Christ crucified, and the same is related by *Bede*, concerning *Oswaldus* in *England* in his engagement against the *Bri-*  
Cassand. in Hymn. Eccles. p. 220.  
Bed. Eccl. Hist. l. 3. c. 2.

4. Yet because this sign which hath been grossly abused to superstition, by placing an *operative vertue* and efficacy in the meer outward use thereof, would in this ordinary practice be still very liable to the *same abuse* by many persons, or to be so *misunderstood* by others; because they cannot upon every such action declare their intent and end in that usage, as is done in our Liturgy, when it maketh use of the *Cross in Baptism*: therefore the disuse of this outward sign as an expression of Christian confidence, in order to the avoiding of that which is properly *scandal* (the producing corruption in Religion, and the sin of man which is therein included) is altogether as reasonable and fit, as was the ancient forbearance of the *Love-kiss* and the *Agape* upon the same account.

5. Thirdly, The sign of the Cross was also generally made upon the foreheads of them who *were received unto the Church*. Hence in the instruction of the *Catechumeni*, they were every one of them told at their due time, *Passionis & crucis signo in fronte hodie signandus es, omnesque Christiani signantur*; that he *must then be signed in the forehead with the sign of the Cross, according to the manner of all Christians*. And that this sign was constantly attendant

attendant upon the admission of members Tr. in Jo. in the regular administrations of the Church is declared by S. Augustin upon John, and the same usage is reckoned by S. Basil among the  $\Theta\epsilon\iota\sigma\mu\circ\iota$   $\text{Εκκλησιαστικοί}$ , or *Bas. de the fixed Laws and Constitutions of the Church*;  $\pi\alpha\rho\ \tau\acute{\upsilon}\tau\omega\ \tau\acute{\omicron}\varsigma\ \sigma\alpha\upsilon\tau\acute{\omicron}\varsigma\ \tau\acute{\omicron}\varsigma\ \epsilon\iota\varsigma\ \tau\acute{\omicron}\ \delta\omicron\nu\omicron\mu\alpha\ \tau\acute{\omicron}\ \text{Κυ-} 27.$   $\epsilon\iota\varsigma\ \eta\mu\acute{\omicron}\nu\ \text{Ιη\textsuperscript{c}}\varsigma\ \chi\epsilon\iota\varsigma\ \eta\lambda\pi\iota\kappa\acute{\iota}\alpha\varsigma\ \kappa\alpha\lambda\alpha\sigma\eta\mu\alpha\iota\acute{\nu}\epsilon\iota\tau\alpha\iota$  and when S. Cyprian saith, *in fronte signantur qui Dominum promerentur*, he thereby meaneth that they who are thought worthy to be admitted to Christianity, are so signed in their foreheads.

6. The intent of this sign in this use thereof, was that the Church did hereby solemnly testify those persons having relation to the Christian society, to stand obliged to maintain the Christian profession and life; and so far as concerned her authority, did hereby dedicate or engage them thereto, and charge and require them to be mindful thereof; and this was a token to admonish them that they must not be ashamed to confess the Christian Faith, and to fight under Christs Banner, and to serve and honour him. Upon this account the sign of the Cross was ordinarily called *Signum*, or *Signaculum Dei* by the Latine Writers; and by the Greek  $\sigma\phi\epsilon\gamma\gamma\iota\varsigma$ , the seal or mark whereby these persons were declared to be set apart to God,

Cyp. Ep.  
36.

Aug. in  
Psal. 85.

Confes. l. 1.  
c. 11.  
De pec.  
Mer. &  
Remif. l. 2.  
c. 26.  
Aug. de  
Symb. l. 2.  
c. 1.

God, so far as the Church had any right over, or interest in them of her communion. Thus those words of S. Cyprian, *Muniatur frons ut signum Dei incolume servetur*, do exhort to Christian constancy and resolution, that they might thereby keep inviolable what was intended by this sign on their forehead, which engaged them thereto. And when S. Austin checketh the Donatists, who confined the Kingdom of Christ to the narrow limits of some parts of Africa, saying, *Dost thou call thy self a Christian, that thou mayst envy the glory of Christ, cujus signum in fronte te portare asseris, whose sign thou declarest thy self to bear in thy forehead*, he thereby sheweth, that this sign was accounted to include an engagement or admonition, to promote and advance the honour of Christ. And that it might be a more plain Memorial of the Christian faith and duty; when it was used to the *Catechumens*, some distant time before their Baptism, (of which S. Austin maketh frequent mention) the *abrenunciation* and *profession of faith* were then joyned therewith, as appeareth from S. Aug. *de Symbolo ad Catechum.* (the like unto which appeareth in our office of *private Baptism*) and when it was used at the time of the *administration of Baptism*, it immediately followed

followed upon the persons *professing* to undertake the Christian life, as is expressed by the Author, *De Hierarchia Ecclesiastica*. And some dark intimation of this Primitive use of this sign, may be discerned remaining in the *corruptions* of the Papacy, but the more clear expression thereof is exhibited in our *reformation*.

Dionys. de  
Hier. Eccl.  
c. 2,

7. This sign used in our Church upon any person in the office of Baptism, is declared to be *in token that hereafter he shall not be ashamed, to confess the faith of Christ Crucified, and manfully to fight under his Banner, against sin, the World, and the Devil, &c.* Which words speak this sign to be a *token by way of remembrance* of his duty to the person baptized, and a *testimony of engagement* upon him, and *expectation* concerning him from the Church. Which sense of these words is made more manifest by the Canon, which declareth

Can. 30.

that it is *apparent in the Communion Book that the infant baptized is by vertue of Baptism, before it be signed with the sign of the Cross, received into the Congregation of Christs flock, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross, --- and it after addeth, that this Church accounteth this sign a lawful outward Ceremony and honourable badge,*

2 Cor. 8.  
5.

whereby the infant is dedicated to the service of him that died upon the Cross. Now dedicating a person being an engaging or setting him apart unto God, and it being evident from the Canon, that this *dedicating* is wholly distinct from the *baptismal dedication* to be a Member of Christs Church, we must hereby understand the Church to engage this Member upon *her account* to the service of Christ, in like manner as when any Father shall give himself to the Lord, as the *Macedonians* did, and with diligent care shall warn and charge his Children, to yield and devote themselves to God, this is properly called his *dedicating* himself and his to the service of God. And this sense is yet more evident from the office of Baptism, where the Minister baptizing (acting in the name of God) saith in the singular number, *N. I baptize, &c.* but saith in the plural number, *We receive this Child, and do sign him, &c.* acting herein in the name of the Rulers, and other Members of the Catholick Church in Communion with us, the whole body desiring and seeking the good of every member. So that hereby there is as great an *obligation* laid upon this person baptized, as the members of Christs body, and the power of his Church can lay upon him, by their relation

relation to him, interest in him and authority over him.

8. With much agreeableness to this *Defence of*  
 sense, Bishop *Morton* declared, that *the three Ce-*  
*rem. Par.*  
*Child is dedicated to God by consecration Ch. 2. Sec.*  
*in Baptism, which is a Sacrament of Grace: 7.*  
*but the dedication which is signified by the*  
*sign of the Cross, is not by any proper con-*  
*secration to God, or tender of grace recei-*  
*ved from God, by such a sign made: but*  
*is a declarative token of duty, which af-*  
*terwards the person baptized ought to per-*  
*form, concerning his constant and visible*  
*profession of the Christian Faith. Bishop*  
*Fern* saith, it signifieth the duty of the bap- *Consider.*  
 tized and is to mind him of it; and Mr. *of Concern-*  
*ment. Ch.*  
*Hooker* termeth it, an admonition to glory *7. n. 7.*  
*in the service of Christ, and a memorial Eccles. Po-*  
*lit. l. 5. Sec.*  
*of duty, and a bar or prevention to keep 65.*  
*from Apostacy.*

9. Now besides the *sacraments* them-  
 selves, it is very useful and needful, to  
 admit other means of *memorial* and so-  
 lemn charge, to engage men to the faith-  
 ful service of God, who are too prone to  
 be negligent therein. Though all *Abra-*  
*hams* Family were circumcised, God had  
 a special favour for *Abraham*, because he  
 would *command his Children and Household Gen. 18.*  
*after him, and they would keep the way of 18, 19.*  
*the Lord. And though in Joshua's time*



*Josh. 24.* the *Israelites* were circumcised, and kept  
 21, 27. the *Passover*, and had their *Sacrifices*,  
 and publick general *Assemblies* before  
 the *Tabernacle*; yet *Joshua* did further  
 solemnly engage them to *God*, and set  
 up a *stone as a witness* thereof. And when  
*S. Paul* mentioned the *good profession* which  
 1 *Tim. 6.* *Timothy* made before many witnesses, he  
 12, 13. thought fit to add a *solemn charge* unto  
*Timothy in the sight of God and Jesus*  
*Christ*; which requireth him to answer  
 that profession. Wherefore since such a  
 charge is in it self very useful; if as mem-  
 bers we have that due value we ought to  
 have for the body of *Christs Church*, that  
 engagement, charge or expectation, which  
 hath a concurrent force and influence,  
 both from the *Rulers* and from multitudes  
 of other members of that body, must be  
 thought the most *solemn and weighty* of  
 all other.

10. That in so considerable a Case  
 some *significant rite* is very expedient, to  
 add to the solemnity thereof, is suffici-  
 ently proved by the common wisdom of  
 Mankind, when they commit to others  
 any great charge; and by the prudence  
 of the ancient Church in this very  
 particular. And this rite of the *sign of*  
*the Cross*, is upon many accounts very pro-  
 per for this purpose; because it is apt to  
 suggest

suggest to our minds the remembrance of the *name of Christ*, (which was anciently signified by *chi*, the first letter of *χρῖστος*, the old form of which letter was this (†) as appeareth from an ancient Inscription produced by *Scaliger*) and of the Passion of our blessed Saviour upon the Cross, and of the nature of Christianity in taking up his Cross; and also because it was a sign to this end honourably used by the Primitive Christians. And our Church hath taken abundant care to prevent all *superstition* in the use hereof, both by appointing it *after* the person is baptized, and received, as both the Office of Baptism and the Canon expresseth, and by the *Declaration* of its true intent and end, which is therewith expressed.

*Scalig. Animad. in Euseb. p. 110, 120.*

II. I know that some persons have asserted as from *Irenæus*, that the Original use of the sign of the Cross, was received in the Church from the *Valentinians*, who used it as the *fan of Christ* to purge away sin: but these things are much misrepresented, there being nothing at all in *Irenæus* to this purpose. Only concerning the *Valentinians* (who indeed were no Christians, but by a strange medley from names used in *Christianity*, and *Gentilisme*, and from their own fan-

*Iren. adv. Har. l. 1. c. 1.*

*Tertul.  
adv Val-  
entin. c. 9.*

cies they framed a *Theogonia* of *Æones*, which they called their *Pleroma*) *Irenæus*, with whom *Tertullian* agreeth, saith that the Keeper of this *Pleroma* was *Horus*, who among other names was also called *Stauros* or *Crux*, *Lytrotes* or *Redemptor*, and of him they interpreted those words of *S. Matthew*; *his fan is in his hand*. So that all this referred not to the sign of the *Cross*, but to an imaginary person, who was an *Idol* of *Valentinus* his brain.

*Justin.  
Apol. 2. &  
adv. Try-  
phon.*

*Tertul. de  
Bapt. c. 8.  
Adv. Jud.  
c. 10.*

*Barnab.  
Ep. p. 136.*

12. But though the true original of the Christian use of this sign be above expressed, what is produced by the ancient Writers, of this sign being prefigured in the Old Testament, by the roasting the *Paschal Lamb*, the *Serpent* upon the Pole, the form of the hands of *Jacob* in blessing the Sons of *Joseph*, and of *Moses* hands being lifted up, which *Barnabas* expresseth, ἡ ἀποιήσις τύπον σταυροῦ καὶ τῷ μέλλοντι πάσχειν, is far more considerable than the mistaken matter of this objection. And whereas the mark upon the forehead, *Ezek. 9. 4.* was accounted by *Theodotion* (and by *Aquila*, as *Origen* relateth) by the *Vulgar Latin*, and the ancient latin Version used by *Tertullian* to be the mark of the Letter *Thau*, which is the word there used in the Hebrew: both *S. Hierom* who himself understood the *Samaritan* Character, which

which was anciently used by the Jews, and *Origen* from the relation of a converted Jew, declare that the old form of the Letter *Thau*, was in the figure of a *Cross*. And though *Scaliger* in his learned *Animad.* v. animadversions upon *Eusebius* averreth, *P. 117.* that this was their mistake concerning the *Samaritan* Character; yet the truth of what they asserted, may appear from the *old Alphabet* collected out of their ancient *Medals* by Bishop *Walton*, which is different from the *Vulgar Characters*. And I may add that the *Aaronical Priesthood* under the Law which prefigured Christ, received their *Unction* in the form of a *Cross*, or the Greek *Chi*, as both the *Talmud* and all the Jewish Rabbins do declare, those *Rabbins* who seem to dissent being reconciled to this assertion, by the reasonable interpretation of *Simeon S. de Muis de Muis.* And the form or sign of a *Cross* was an *Hieroglyphick of the life to come* in *Ex. 30.* among the *Egyptians*, and a *character of wisdom* among the *Platonists*. And all these things speaking an honourable use of *this sign* before the time of Christ, though they were not chief reasons of the *Christians usage*, might well be providentially ordered for the advantage of Christianity, it being particularly related by *Sozomen*, that the Con-

*Kerub. f. 5. in Buxr. Lex. Rab. in נצח.*

*S. de Muis Var. Sacr. in Abarb. in Ex. 30. Sozom. l. 7. c. 15.*

*Baron. an. 389. n. 99. Just. Mart. Apol. 2. & Sylburg. ibidem.*

*version of divers Pagans was occasioned thereby.*

Obj. 2.

13. As for them who would charge this Rite, because of its signification, with being a new Sacrament, I have sufficiently discovered the palpable erroneousness of that conceit in a former

Ch. 2. Sec. 1. Chapter.

14. And whereas some disapprove this sign because it hath been *abused* by the Church of *Rome*, I have given a sufficient answer to this in the fourth Section of the same Chapter. And he who would censure an useful and piously ordered *sign of admonition* and memorial, because a *superstitious operative use* of the same transient sign is not allowable, must condemn things greatly different, as if they were the same. As if because *Gideons Ephod* was abused, when it was made an Idol, the use of an *Ephod* by *Samuel*, and *David*, for the decent service of God must be also insufferable; and because the *image of Caesar* set up to be worshipped is abominable, therefore his image stamped upon the *Coin* must not be tolerated. And there is as much reason to condemn wholesom and profitable words, from some persons making an ill use thereof, as to condemn *useful actions and gestures* for the same cause.

15. They

15. They who censure this Rite, because it is used so soon *after Baptism* it self, as an *attendant* thereupon, supposing that no significative rite may be lawfully received so nearly attending upon any Sacrament; they also build upon a very false and groundless supposition: as if the *Love-kiss* and the *Agapæ* were not so used in the Apostolical times, with reference to the Lords Supper; and the *trinal mersion in Baptism* both in the Primitive and most reformed Churches. Yea I would appeal to every indifferent mans Conscience, whether if a Father being solicitously careful of the eternal welfare of his Son, and having nurtured him in the fear of God, and lived to see him receive the Sacrament of the Lords Supper; should give his Son *some token so soon as he cometh from that Sacrament*, requiring him to keep the same, as a *memorial* of his Fathers charge upon him, to mind the service of God, and the Christian life and Unity, to which he is further obliged by the receiving that Sacrament; I say, I would appeal to such a man, whether he durst condemn this action as sinful, meerly because this charge and token hath some reference to the *sacrament*. And this rite of our Church hath many advantages above this instance,

stance, both in the higher *authority* of the Church, the greater *simplicity* of the rite it self, and the *relation* it beareth to the pattern and example of Primitive Christianity.

16. Among the Protestants, the *Lutheran Churches* retain not only this, but some other Rites in the office of Baptism, which are not received in the Church of *England*. And though many other Reformed Churches do not use this sign, yet they condemn it not; nor do they herein censure either the Church of *England*, or those of the *Augustane* Confession. It hath been observed partly by Mr. *Hooker*, and partly by Mr. *Du-*  
*rel*, that *Goulartius* declared this Ceremony to be *indifferent* in its nature, but said it was *not necessary* now for all Christians to observe it; by those words rather modestly *defending* the practice of *Geneva* (as Mr. *Hooker* expresseth it, in a way of *excuse*) than expressing any dislike of them who without superstition do retain it. *Isaac Casaubone* when he wrote his exercitations, expresseth an approbation of this Rite in the Church of *England*. And *Bucer* in his *Censura*, declareth it to be an *ancient* and *simplex ritus*, a pure or innocent Rite, and that he judgeth the use thereof to be neither indecent nor unprofitable.

17. I

*Goulart. in*  
*Ep. 36.*  
*Cypr. c. 7.*

*Exercit. in*  
*Bar. 13. n.*  
*33.*

*Buc. Cens.*  
*c. 11.*

17. I know there are some, who think their own apprehensions so much above all others, that they are no otherwise moved by *testimonies* which are produced against them, than to express their *censures*, and sometimes their *contempt* of the most worthy Writers; and on this manner doth *Didoclavius* deal with the testimony of *Bucer* which I now produced; saith he, it is *frigida & diluta censura, nec satis expendisse videtur* it was his dull and weak judgment about this matter, and he did not seem to have considered what he wrote. But let not such think, that their *authority* is of any value to be put in the balance against the Primitive Church, and so many reformed Churches and Writers, and therefore as there being no just cause from the consideration of this rite it self, and the use thereof to condemn it, the censure of such persons is *unjust and uncharitable*; and the dislike of others who are more modest in their opposition is also groundless.

Altar. Da.  
masc. c. 10.  
p. 830.

SECT.



## SECT. III.

*Of laying on hands in Confirmation.*

*Didocl. Al-* I. **T**HIS *Imposition of hands* is the  
*tar. Da-* more opposed, because of those  
*masc. c. 5.* Declarative words in the Prayer used at  
*p. 359.* Confirmation, *Upon whom after the ex-*  
*Except. of* ample of the holy Apostles, we have now  
*Presbyt. p.* laid our hands, to certify them by this sign,  
 29. of thy favour and gracious goodness to them. The Non-Conformists here will neither allow, that the Apostles practice should be accounted any example for laying on hands in Confirmation, nor that this sign may be used to certify Gods grace and favour, which seemeth (say they) to speak it a Sacrament.

2. Wherefore we are first to consider, what Warrant this imposition of hands in Confirmation may claim from the practice of the Apostles. We read, *Act. 8. 15, 17, 18.* that after Philip had baptized at *Samaria*, by the Apostles prayer accompanied with imposition of hands, they received the Holy Ghost: and the same is related concerning the Disciples at *Ephesus*, *Act. 19. 6.* Here we have an Aposto-

Apostolical practice evident, that they *imposed hands* and prayed, and thereupon the Holy Ghost was received. It is indeed acknowledged, that in those instances there was a visible and *miraculous testimony* of the presence of the Holy Spirit, by *speaking with Tongues*, &c. but the chief blessing of Gods Spirit consisteth in the *inward Graces* of the Spirit, which were not peculiar to that time; and that the obtaining the strengthening grace of the Spirit, was in an especial manner designed by the Apostles imposition of hands, is declared by *Irenæus*; and it was justly esteemed by *S. Austin*, that the *Holy Ghost is here received, where no miraculous gifts are bestowed, but the gracious dispositions of love, peace, and unity are entertained.* And prayer, especially the most *solemn Prayer of the Bishop*, or chief Officer of the Church, joyned with imposition of hands (which was a testimony of *peculiar benediction* used by dying *Jacob* and others under the Old Testament, and by Christ and his Apostles under the New) is a means to obtain this blessing, to such who are disposed and qualified for the receiving thereof: but that those who indulge and give way to their corruptions and passions, (as the *Corinthians* did by their divisions) could

not

*Iren. adv.  
Hæres. l. 4.  
c. 75.  
Aug. Tract.  
6. in Ep. 1.  
Johan.*

not receive the increase of the grace and strength of the *Holy spirit*, by the Apostolical *imposition* of hands, is also asserted in the place above-mentioned by *Irenæus*. And if any persons will contend, that the *imposition of hands* now received in the Church, cannot be a practice according to the example of the Apostles, because in those times the Holy Ghost was oft *miraculously received*, which cannot now be expected; he may as well assert that the *imposition of hands* for Ordination, is not continued in the Church from the example of the Apostles, because then the Holy Ghost was sometimes extraordinarily given thereby; or that our *praying and preaching* is not a doing that, for which we have the Apostles for an example, because we cannot by them expect such *wonderful gifts* as sometimes were conferred under the Apostles doctrine and by their prayer.

3. And by the searching into *Antiquity* we may discern the general use of this *Imposition of hands* in the Church as from the Apostles. When the Apostle, *Heb. 6. 2.* speaketh of the Foundation of the Doctrine of Baptisms, and of *laying on of hands*, the ordinary exposition of the Greek and Latine Fathers, refer those words unto *Confirmation*, and in the same sense  
are

are they understood by *Calvin*, *Beza*, *Illyricus*, and many other Protestants. *Eusebius* relateth a story, wherein *Confirmatio* was used under the name of *σφραγισ* *Eccl. Hist. l. 3. c. 27.*  
*Kueis*, while *S. John* was yet alive: and *Cornelius* noted it as a defect in *Novatus* the Schismatick, that he never obtained Confirmation from the Bishop for receiving the Holy Ghost, which he calleth *σφραγισ* *Euseb. Hist. l. 6. c. 17.*  
*lwas* *and* *τὸ ἐπισκοπῆς*, as his words are related in *Eusebius*. *Tertullian* in his short account of the Rites of the Church, after he had mentioned Baptism, expresseth Confirmation in these words, *Caro manus* *Tertul. de Resur. Cam. c. 8. De Baptism. c. 8.*  
*impositione adumbratur, ut anima Spiritu illuminetur*: and in his Book *De Baptismo*, saith that after Baptism is used imposition of hands, calling for and inviting the holy Spirit by that benediction. *S. Cyprian* *Cyp. Ep. 73.*  
*testimony is yet more full, who saith* that for those whom Philip baptized, that which lacked was performed by Peter and John, by whose prayer and imposition of hands, the Holy Ghost was invoked and poured forth upon them: which also (saith he) is now practised among us, that those who are baptized in the Church, are presented to the chief Officers of the Church, that by our prayer and imposition of hands, they may obtain the Holy Ghost, and may by Confirmation attain to the highest Order  
of

Amb. de  
Sacr. l. 3.  
c. 2.

Hieron.  
adv. Lu-  
cif.

Aug. Cont.  
l. 3. c. 16.  
l. 5. c. 23.  
& in Psal.  
130.

Conc. Elib.  
c. 38.

of Christians (or *signaculo dominico con-  
summentur.*) S. Ambrose speaketh of Con-  
firmation, that the *holy Spirit* is thereby  
obtained by prayer, S. Hierom approveth  
it for *Apostolical*; and S. Austin in divers  
places defendeth the practice hereof,  
with relation to the *Apostolical imposition  
of hands*, and for the *receiving the Holy  
Ghost*, even when the miraculous gifts  
of the Spirit were no more communica-  
ted, and this imposition of hands was en-  
joyned by the ancient *Council of Elvira*,  
unto them who being baptized in case of  
necessity, did afterwards recover their  
health. And therefore this practice of  
the Primitive Church, as from the Apo-  
stles, is abundantly sufficient not only to  
*justifie*, but to *commend* herein the order  
of the Church of *England*, which agreeth  
thereto.

4. The use of *Confirmation* in our  
Church, besides the leaving out things  
superstitious, hath *two great advantages*  
in its external administration. The first  
advantage, is in *the time* when it is per-  
formed, which is when the person is  
come to some *years of discretion*, and  
being instructed in the main Principles  
of the Christian Doctrine, doth by his  
own actual consent and promise renew  
his baptismal vow, and ratifie and con-  
firm

firm it in his own person. For the increase and strength of grace, which is then implored, and the being received to a higher rank of Christian profession, doth reasonably suppose a *capacity of knowledge* and understanding. Indeed in the early times of Christianity, while Baptism was ordinarily administred to persons *adult*, the *Profession* of their Faith; together with their taking upon them the practice of the Christian life, went before their Baptism; and thence not only *Confirmation*, but the *Lords Supper* was soon after administred to them: and yet it is not amiss observed by *Kemnitius*, that before hands were imposed by *S. Paul* upon the Disciples at *Ephesus*, there was some kind of *exploratio fidei*, or an examining of their Faith into which they were baptized. And acknowledged it must be, that even in *Infants*, confirmation was anciently in some Churches used soon after Baptism; but then the *Lords Supper* was also received by such Infants, which was a blemish in some Churches as ancient as the time of *S. Cyprian*, is oft mentioned by *S. Augustin*, and four hundred years after *S. Augustins* time, the administring the *Lords Supper* to Infants was directed by *Alcuinus*,

*Exam.  
Conc. Trid.  
Part. 2. de  
Confir.*

*Cyp. de  
Laps.  
Aug. de  
Eccles.  
Dogm. c.  
Alcu. de  
Divin. Cf.  
sic. Tit. 1.  
Sabbat. 1.  
Euseb. 1.*

5. The Western Church in the later

M H

Centuries,

*Ration. l.*  
*6. c. 84.*

*De Consec.*  
*dist. 5. c. ut*  
*Jejuni.*

*Consult.*  
*Cas. Art. 9.*  
*Et de*  
*Hymn. Ec-*  
*cles.*

*Cônc. Me-*  
*diol. l. de*  
*Confirm.*  
*Catech.*  
*Rom. de*  
*Confirm.*

*De Ritib.*  
*lib. 1. c. 20.*  
*Sec. 14.*

Centuries, hath ordinarily required in most of its Offices *several days distance* between the administration of Baptism and Confirmation, as *Durandus* declareth; who also in the same place is of opinion, that the ordinary custom of the more ancient Church required a *perfect age*, or (as he expresseth it) the age of *twelve or fifteen years*, in them who received confirmation; which opinion he groundeth upon the Canon, *ut jejuni ad confirmationem veniant perfecta etatis*. And that persons who receive confirmation should have arrived at some capacity of understanding, was judged convenient by *Cassander*, who also declareth the consent of divers others of the Romish Communion. And herein the *Church of Rome*, since the Protestant Reformation, yea since the establishment of the *English Liturgie*, hath receded from her former Rule of *confirming Infants*; and in the first Synod of *Millain*, which followed that of *Trent*, and in the Roman Catechism, it is required that those who are to be confirmed, should be at the least *seven years old*, if not *twelve*, and should be *instructed* with reference to their confirmation; and this alteration is approved by *Durandus*, with *summa ratione receptum est*. And herein the *after-wit* of the

the Romish Church hath entertained, what was with some derision rejected, in the sixth Session of the *Council of Trent*, as we are informed in the *Hist. Conc. Trident. lib. 2 p. 194.*

6. And somewhat analagous to *Confirmation at the years of discretion*, may be observed from the *Jewish Church*; where when the child came to be *thirteen years* old, the Father in a מִנּוּן or a sacred Assembly of a compleat number for solemn occasions, presenteth the child before them, who having been taught both prayers and precepts of duty, he then undertaketh to be בֶּר מצוה *one who taketh upon himself the obedience to the commands of the Law*, and prayer is then made for him, that he may grow up in good works.

*Buxt. Syn. Jud. c. 3.*

*Aben Ezz. in Gen. 17. 14.*

7. A second *advantage* of our confirmation is, that here is a reducing the ancient primitive Rite of *imposition of hands*, which for many hundred years hath been *extruded* from the Romish confirmation, by other superstitious Ceremonies. And though *Durandus* be so *frivolous*, as to imagine that imposition of hands is contained in the *blow upon the cheek* (which was used in many Romish Churches after confirmation, but was not directed at all in the Office *secundum*

*Durand. ubi supra.*



*Bellarmin. de usum Sarum*) and *Bellarmino* be so vain  
*Confirm. l. 2. c. 2.* as to assert it to be contained in *Chryf-*

*ming* the forehead, (which is the principal Romish Rite of confirmation) wise men might see, that there is no more agreement in these things, than that the hand is made use of about them all. Wherefore this Rite of imposition of hands, was no Rite either *abused* or *used* under the corruptions of the Church of *Rome*, but was an innocent and useful primitive Rite, *restored* in the Reformation of the Church of *England*. And even the Bishop *holding up his hands* to pray over them which receive confirmation, which the Cardinal would have to include imposition of hands, is neither required at all in the *Office of Confirmation secundum usum Sarum*, nor is it mentioned among the present Rites of confirmation by *Durantus*, and therefore it may as reasonably be said, that *Imposition of hands* is included in all their prayers, as that it is contained in their confirmation.

*Bellarmin. ibid. c. 2, 13.*

*Dur. de Ritib. lib. 1. c. 20.*

*Ratio Dissip. c. 3. Sess. 3.*

8. Among the Reformed Churches, the *Bohemian* had confirmation with *Imposition of hands*, which they did account an *Apostolical Rite*, and they (much after the manner of the Church of *England*) used therewith *invocation of the divine grace*,

*grace*, and a renewing their *baptismal Covenant*: wherewith they also joyned *Ab-  
 solution*. And this *Comenius* both com- Comen.  
 Annot. in  
 Rat. Dis-  
 cip. mendeth as the primitive practice, and  
 faith that this way of Confirmation is  
 still *piously used* in some Churches. In  
 the *Lutheran Churches*, even they who  
 retained not this use of Confirmation,  
 (as in *Saxony*) did yet esteem it when Conf. Sax.  
 de Conf. administred with imposition of hands and  
 prayer, unto persons who being come to  
 years of understanding, did make actual  
 profession of their engaging to Christia-  
 nity; to be agreeable to the purest *Anti-  
 quity*, and the *Apostles practice*, and to Exam.  
 Conc. Trid.  
 Par. 2. de  
 Confirm. have exceeding great *profitableness* both  
 for the edification of the Youth, and of  
 the whole Church, as we may learn from  
*Kerinitius*, who was one of their chief  
 Writers. And *Calvin* himself expresseth Calv. Inst.  
 l. 4. c. 19.  
 n. 4, 13. a like approbation of the same, declaring  
 withal his desire that *such Confirmation*  
 with Imposition of hands might be re-  
 stored.

9. But it remaineth to be inquired,  
 how the Church can *certifie* the persons  
 confirmed, by the *sign of Imposition of  
 hands, of Gods favour and gracious good-  
 ness towards them*. For the answering of  
 which, waving other considerations, I  
 shall observe two things. First, that as

this imposition of hands is a testimony of admitting persons, to a higher rank of Christian Professors, who ratifie their baptismal Covenant by their own action, (intimating also an approbation of this profession) it includeth the *power of the Keys*, whereby the Officers of the Church are enabled by Gods authority, to declare particularly his *favour and gracious goodness* to them who embrace the conditions of Christianity, and to direct them thereunto; and to this purpose was *Imposition of hands* on the *Penitents*, at divers times, used in the ancient Church. And to *testifie Gods gracious acceptance* (either by our words or actions) of mens undertaking the exercise of Christianity, is a thing greatly different, from the tendering the divine grace of Gods Covenant as *exhibited by any sign*, as a means to *convey* the same, which is the proper nature of a Sacrament.

10. Secondly, This Imposition of hands is a sign of a *Benediction* in Gods name from the Officer of Gods Church. The *Levites*, and especially the *Priests* under the Law, were required to *blest the people in the name of God*, *Dent. 10. 8. 1 Chron. 23. 13.* which blessing was performed in a way of *benedictory prayer* or supplication, *Numb. 6. 23.* and this blessing in Gods  
name,

name, was a testimony of *Gods giving his blessing* to them, (supposing them not to render themselves incapable thereof) *Num. 6. 27.* The external testimony of their general blessing all the people, was most probably by *lifting up their hands* towards them, as is declared by one of the *Chaldee Paraphrasts*, and is observed by *Baronius*; and we have an instance of *this Rite*, attending the Priestly benediction; *Lev. 9. 22.* and our *Saviour* made use of the same, *Luk. 24. 50.* But in their solemn *particular benedictions*, in the Old Testament they used *Imposition of hands*, of which we have an example, *Gen. 48. 14. 16.* in *Jacobs blessing the Sons of Joseph*; this Rite was also used in their *Ordination of their Elders*; and the constant use hereof in the *particular benedictions* by persons of great eminency among the *Jews*, is reasonably esteemed the cause why the *Jews brought little Children to Christ*, that he might put his hands on them, and pray, *Mat. 19. 13.* And from the frequent practice of this Rite *Junius* and *Tremellius* have ventured to admit a Paraphrase into their Translation, concerning the Priestly benediction, wherein they express the use of *Imposition of hands*, in *Num. 6. 27.* (which can only be allowed concerning

*Targ. Jonath. in Num. 6. 23.*

*Baron. Annal. Eccl. An. 34. n. 220.*

*Grot. in Mat. 19. 13.*

Ravan.  
Biblioth.  
Sacr. voc.  
Manus.  
Jan. in  
Num. 6.  
27.

particular benedictions.) The end and design of imposition of hands in benediction, is declared by *Ravanellus* to be *in testimony of the help, favour, and grace of God to be given to him who receiveth imposition of hands*, and *Junius* saith, by this sign they were *to testify to the people Gods grace*, which are Phrases much like those in this Prayer at Confirmation in our Liturgy. Yet this Rite was only a sign of Gods favour in this use, with respect to the *Benediction or Prayer* for that person, supposing and hoping him to be duly qualified, for the receiving the benefit therein desired, and therefore is of no Sacramental nature.

11. Now *Blessing* (including nothing Ceremonial, and peculiar to the Law, and the Ministry of the Old Testament) is very suitable to the Gospel, which is in an especial manner a *Dispensation of Blessing*. And this benediction or praying solemnly for Gods blessing, was the chief thing designed in this *Apostolical Imposition* of hands with prayer, and from their time this use hath been continued in the Christian Church, as hath been shewed; and it would be a strange, unreasonable, and uncharitable thing, if those who come to *renew their baptismal Covenant*, might not receive the *Churches blessing*

*blessing in Gods name, with prayer for their Christian growth and perseverance. And the dignity of Office in the Church, chiefly giving authority to bless, (according to that rule of the Apostle, Heb. 7.7. without all contradiction the less is blessed of the greater) this solemn benediction at Confirmation, hath thereupon been justly reserved to the Bishop or chief Officer of the Church, by whom alone it was performed in the time of S. Cyprian and S. Hierom.*

12. Confirmation in our use thereof, is called by Bishop *Whitgift*, *The Bishops* Bishop Whitg. De- fence p. 785. Eccl. Pol. l. 5. Sect. 66. *benediction by laying on of hands; by Mr. Hooker, This special benediction the Rite or Ceremony of Confirmation; and when Confirmation was restored in Scotland, in the fourth Article of the Assembly of Perth, it was declared concerning children who had been catechized, that the Bishop should bless them, with prayer for the increase of their knowledge, and the continuance of Gods heavenly grace with every one of them. And the ancient Confirmation was accounted a Benediction by Tertullian, and a Benediction of the Bishop, by the Council of Elvira. And since the Gospel-dispensation is a Mini- Tertul. de Bapt. c. 8. Conc. Elvira. c. 77. *stration of Blessing, and the great blessing of the Gospel is to receive the promise of the**

*the Spirit, Gal. 3. 14.* This benedictory prayer upon a solemn occasion, for the grace and strength of that Spirit, was suitably accompanied in the practice of the Apostles and the Christian Church, with the *ancient and proper token* of benediction, the *Imposition of hands*.

*Presbyt.  
Except. p.  
29.*

13. But it hath been urged, that the Articles of our Church declare imposition of hands in Confirmation, to be a *corrupt imitation of the Apostles practice*; and that *Confirmation hath no visible sign appointed by God. Artic. 25.* and therefore Imposition of hands cannot therein certify children, of Gods favour and gracious goodness towards them: and thus contradictions are injuriously imposed upon the Church. The words of the Article to which they refer are these, *Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments, with Baptism and the Lords Supper, for that they have not any visible sign or Ceremony ordained of God.* The sense of the former part of which words is, That the Church of  
Rome

Rome accounting *Confirmation*, *Penance*, *Orders*, and *Extreme Unction* for proper Sacraments of the Gospel, their error herein proceedeth from their corrupting those things which were practised by the Apostles; but their esteeming *Marriage* to be a Sacrament, is a mis-representing a state of life allowed in the Scripture to be a Gospel-Sacrament.

14. The latter clause of those words of the Article, do manifestly alike deny *Confirmation* and *Ordination* to have any visible sign or ceremony ordained of God, or that God hath not appointed in them any such properly *sacramental sign* as Baptism and the Lords Supper hath. For in both these, the *Imposition of hands* is immediately a representation of a *benediction*, and of being thereby received into a higher degree among Christians, by the *ministerial power* of the Church; and though *further grace* from God is needful in this higher degree, and humble and devout persons may receive grace from God suitable to whatsoever state he calleth them; yet grace is in these cases to be expected in the use of *Prayer*, and from the *Promises* of Gods assistance to, and presence with his people, and his Ministry; but not immediately from God, by the use of *Imposition of hands*, as



an outward sign, whereby that grace is directly exhibited and conveyed : and moreover, proper Sacraments are *seals of Gods whole Covenant*, and means whereby he conveyeth both pardoning and satisfying grace. And I further add, that the acknowledging the sign of *Imposition of hands in Confirmation*, not to have any divine institution or *immediate command*, hindreth not its being of *Apostolical practice*, and that in the use thereof we may both follow the *example of the Apostles*, and *certifie Gods favour and gracious goodness* to persons confirmed, according as is above expressed.

#### S E C T. IV.

*Of the Ring in Marriage. And the Conclusion.*

I. The *Ring* was by the old Nonconformists called a *Sacramental Sign*, and a *new Sacrament*, and others since have expressed some fear, lest the use of these words with the delivery of the Ring, *In Name of the Father, the Son, and the Holy Ghost should favour them who account Marriage a Sacrament*. But if this was an intimation of a Sacrament, a last Will and Testament, beginning *In the Name*  
of

of God, &c. and being *signed and sealed*, must be accounted a Sacrament. And even among the *Romanists* who esteem Marriage for a Sacrament, the *Ring* is not fixed upon for the *sign or matter* thereof, but some fix upon the *persons contracting*, others upon all *those words and actions* whereby consent is signified, others (as *Eftius* speaketh) *doubt* which of these to close with, and *Bellarmino* admit-  
teth them both.

*Bellarmino*  
*de Matrim*  
*Sacr. c. 6.*

2. Now though Marriage be in some sense a *Religious Constitution*, as having its original institution from God; yet both the nature of this society and the end of it, speak it a *civil state* of Gods appointment, even as the state of Government and Subjection is: and therefore as other civil contracts are established by words of consent, ordinarily attended with *real signs* or tokens; as with us some *Livery and Seisin* is used in the passing over an Estate, and by the general consent of the World, an *Earnest* attendeth ordinary Bargains; so by a large consent of Nations, hath a *Ring* been thought fit to establish the Matrimonial contract, as a pledge or earnest thereof. Whence it was an ordinary custom among the *Jews* to use טבעת קדושין the *Ring of Espousing*; the manner of its use  
among

*Syn. Jud.* among the modern Jews is expressed by  
*c. 28.* *Buxtorfe* in his *Synagoga Judaica*, and  
*Buxt. Lex.* the ancient practice thereof is mentioned  
*Rabbin in* in the *Talmud in Kiddushin*. Among the  
*WTP.* ancient and laudable customs of the Ro-  
*Tertul. A-* man Empire, *Tertullian* reckoneth this  
*pol. c. 6.* for one, that women then wore gold on-  
 ly on that one finger, *quem sponsus oppigno-*  
*rasset annulo pronubo*, where the Bride-  
 groom had put the pledge of the Matrimo-  
 nial Ring: and *Pamelius* upon that place  
 of *Tertullian* (and *Baronius* also) obser-  
*Baron. An.* veth the like use of the Ring to be ex-  
*57. n. 51.* pressed by *Pliny*; to which purpose also  
 are the words of *Juvenal*, who describing  
 Marriage, saith

*Juven.* ——— *Et digitis pignus fortasse dedisti.*  
*Sat. 6.*

and *Theosebins* in *Photius* calleth the Ring  
*ἡ συνύλητος ἀμοιβὴ καὶ σύμφυσις*, the con-  
 joyner of conjugal society. But though  
 the use of this Rite in Marriage was very  
 ancient, even among the Pagan Nations,  
*Tertul. de* *Tertullian* assureth us it was no part of  
*Idolatr. c.* their Paganism; saith he, *Neque annulus,*  
*16.* *neque conjunctio maritalis de alicujus idoli*  
*honore descendit*: but this pledge, and  
 other common earnest, were prudently  
 used long before the time of Christ, and  
 are still continued under Christianity.

3. And that the principal use of this  
 Rite

Rite is under the Christian state continued, to be an *earnest of this Matrimonial Contract*, is not only manifest from those ancient ritual words, mentioned by *Durandus Durandus* and many others, *Annu- lo suo subarravit me sibi Dominus*, but from *S. Augustin*, who calleth it *arram* Aug. Tr. 2. in 1. Ep. Johan. *sponsi*, the pledge or earnest of the Husband; and the same intent hereof is expressed in several testimonies cited in *Gratians Decretum*, c. 30. q. 5. c. *nostrates. Fæminæ. V. Gloss* in c. 27. q. 2. *si quis*. And in our Liturgy, the giving and receiving a Ring is declared to be a *pledge of the Vow and Covenant, made between the persons* who enter upon this state of Marriage. And whereas these words, *In the Name of the Father, of the Son, and of the Holy Ghost*, have some relation to the pledge of Wedlock by the Ring (in our Office of Marriage) as it is a testimony of consent to the Covenant of Marriage; the sense and design thereof is to express thus much, That this *Contract of Marriage in the Church*, is undertaken with respect to the Rules of the Christian Doctrine, and the Institution of God concerning Marriage, and by Authority therefrom, and in Subjection thereunto; and that by reason of this institution, the expressed consent of the persons contracting

ting must stand firm and inviolable; and therefore it is fitly and solemnly declared to be, *In the Name of the Father, of the Son, and of the Holy Ghost*, in that being now joyned together by God, no man can put them asunder.

4. But besides this principal end of the Ring, the delivery thereof did also include a giving authority to the Wife, to command and take care of the goods of the house, and the provisions which the ancient Romans usually sealed; and hence the Ring given in Marriage was a Seal-ring. Thus *Clemens Alexandrinus* calleth it a *Ring of Gold, given to the Woman, but not for ornament*, ἀλλ' εἰς τὸ σφραγίσαι τὰ οἶκοι φυλακῆς ἄξια, but to set a seal upon what requireth safe custody: and in the same Chapter he saith, that the care of the house is fitly committed to the Wife, and those who have no wives may use the seal-ring themselves. So he expresseth this ancient usage of giving a Seal-ring: which may also not improbably be designed in the comprehensiveness of *Tertullians* language, by his Phrase of *Matrimonium ob-signatum*. Concerning the custom of the Romans sealing their household provisions, *Plin. Nat. Hist.* l. 33. c. 1. *Pliny* telleth us, *Cibi & potus annulo vindicantur à rapina*; Their meats and drinks were by the use of the Ring secured from robbery:

*Pađ. l. 3. c. 11.*

*Tertull. ad Uxor. l. 2. c. 9.*

robbery: and that the most ancient use of Rings was wholly designed for sealing, is declared by *Macrobius*, *Veteres non ornatus sed signandi causa annulum circumferebant.* And that the giving a Ring was of old a testimony both of *special* favour, and of *committing authority*, appeareth by the instances of the Rings given by *Pharaoh* to *Joseph*, and by *Abasuerus* to *Mordecai*; both which are confidently and probably asserted by *Boetius* Boet. Epi. Ques. Heroic. l. 2. qu. 5. n. 21. *Epo* to have been Seal-rings; saith he, *Quod de annulo dicitur, utrobique de signatorio sumendum est proculdubio, ad extolendam tam Josephi quam Mardochei auctoritatem, ut quibus rex uterque concederet omnia.* And though the custom of sealing things belonging to the house, and the use of a Seal-ring in Marriage is not with us continued; yet with reference to this ancient usage, the delivery of the Ring may still fitly import, the Husbands committing the things and affairs of his house, to the *care and authority* of his Wife.

5. This Rite also did probably express not only an honourable estate, (as Marriage is) but also a state of *freedom and liberty* (the Ring in Marriage being used by them only in the former times of the *Roman Empire*, who were *Free-men* and

N n

not

not *slaves and Vassals*) whence it is declared by *Macrobius* in the place above-cited, that no persons under servitude might by the Laws of the Empire wear a Ring; *Jus annulorum famuli non habebant.*

And the civil Law it self doth in divers places declare, (treating *De jure aureorum annulorum*) that if any person who was no *Free-man*, obtained the right of wearing a Ring, he thereupon all his life time enjoyed the Priviledges of the *Ingenui or Free-men*, though he might not dispose of what he had at his death.

*Gotofr. ibidem.*

And *Gotofredus* giveth an instance from *Dio*, concerning *Musa a Physician*, to whom *Augustus* gave a Ring, that he might enjoy this freedom. Agreeably hereto, the Ring in Marriage may among us in some kind intimate a state of civil freedom from vassallage and villainage in the persons contracting, and may more particularly expresse, that by the Matrimonial Contract, there is made over to the Wife a right of *Copartnership* in the Immunities, and that degree of honourable estate, which the Husband possesseth. But though these things last mentioned may well be admitted and allowed, the main intent of the use of the Ring, is to be a pledge or earnest of the Marriage-covenant, as is expresse in these words;

*With*

*With this Ring I thee wed.* And this use of it was approved by *Bucer* as a thing very convenient, and *Mr. Baxter* hath declared, that he saw no reason to scruple its lawfulness.

*Buc. Cen-  
sur. c. 20.  
Disp. of  
Cerem. c.  
2. Sect. 43.*

6. And hence a good account may be given of these words, used with the Ring, *With my body I thee worship.* Which not only includeth the Husbands honouring his Wife, but also declareth that he taketh his Wife with her issue by him, into participation of that degree of *civil Worship, Dignity, or Freedom* which himself hath: and as this suiteth well the nature of their Union in being *one flesh*; so it agreeth with the usage of the *common Law of England*, wherein (otherwise than in the Civil Law) both the freedom and honour of the whole Family, dependeth on the Husband. And more especially these words design to express, the mans receiving this woman to be his Wife, in the *honourable estate of Matrimony*, so as she should enjoy that degree of civil worship and other Matrimonial Privileges (as authority of guiding the House, and commanding the Family, and a right of her issue being Heirs) whereby the honourable condition of a *Wife or Materfamilias*, was distinguished from a *Concubine* taken in the best sense, for one

*L. Coles  
Reports  
5. Part.  
Cawdreys  
Case.*



Grat. De-  
cret. Dist.  
34. c. 3,  
4, 5.

NoH. At-  
tist. l. 18.  
c. 6.

under a Matrimonial Contract ( and therefore sometimes called a Wife ) but without the right to these Priviledges. Of such *Concubines* in the times of the Old Testament, we have a frequent account in the holy Scriptures; the *Canon* Law giveth intimation of such under Christianity, and *Gellius* among the old *Romans* maketh a difference between some women, who were received into a state of *Marriage*, but not in the most honourable degree thereof, and to these he alloweth the name of *Matrons*; and other Wives who were their *Matres-familias*, as having a disposal of the Family, and a relation to the right of inheriting. And this Phrase may also be allowed to signifie that the Husband *hath not power over his own body but the Wife*, as the Apostle speaketh, *1 Cor. 7. 4.* And therefore the sense of these words appeareth to be very considerable.

Tyndall  
against  
Sir Tho.  
More.

7. And as to the word (*Worship*) it is here evidently taken for an expression of civil honour, respect, and eminency, which was a more usual acceptation of that Phrase in the last Age, than now it is, as may appear from these words of Mr. Tyndal: *Concerning worshipping or honouring, which two terms (saith he) are both one; the words which the Scripture doth*

doth use, in the worshipping or honouring of God are these, to love God, cleave to him, &c. all which words (saith he) we use also in the worshipping of man, howbeit diversly, and the difference thereof doth all the Scripture teach. Nor is the word *Worship* in its common use so perticularly now referred to divine Worship; but that besides the ordinary title of *Worship* in a civil sense given to men, we also read in the last Translation of our Bibles, such Phrases as these, *1 Chron. 29. 20. they worshipped God and the King; i. e. gave due honour, reverence, and obeisance both to God and the King. Luk. 14. 10. then shalt thou have worship in the presence of them that sit at meat with thee. Rev. 3. 9. I will make them come and worship before thy feet:* and in the ancienter Versions there occurreth a much more frequent use of such Phrases. And therefore these words, *With my body I thee worship* are not unallowable in the Phrase, and are very significant, comprehensive, and of great moment, in their sense, design and intent.

8. And now having impartially and diligently considered those appointments in our Church, which for an hundred years past have been by divers persons so *severely censured* and opposed, (though  
by

by others *worthily defended* and justly valued) the result is this.

9. First, That if these things were rightly and truly understood and apprehended, they would be well approved; and the vehement out-crys against them, and the *open separation* from this Church upon this account, would appear unreasonable and sinfully uncharitable. And this right understanding is a matter of *no great difficulty* to intelligent persons, (by whom others might be directed) who shall impartially make inquiry, having their spirits possessed with humility, meekness, calmness, and charity, unto which Christianity obligeth all men.

10. Secondly, That though misunderstanding and mistakes, or prejudices and a strong affection to one party of men, and over-suspicious thoughts of, and designed oppositions against others, may and do engage many to disclaim these things established, even to the present dangerous *breach of the Churches peace and unity*, and the extreme *hazard* of its future welfare: yet nothing hath been, nor indeed can be produced, against the way of worshipping God, established in our Church; which either ought upon Principles of Conscience, or according to the Rules of Christian and Moral prudence,

prudence , to hinder pious men from *heartly joyning* therein, or yielding *unfeigned assent and consent* thereto.

II. Thirdly, That those persons who will resolutely oppose with *violence*, these establishments in the Church of *England*, and *renounce its Communion* upon any accounts referring to the Liturgy, and way of Worship appointed therein, may observe that almost all the same things which they blame in our Church, and for which they injuriously depart from it, have been *received and appointed* (with many other things, which their Principles do equally or more severely condemn) in the Primitive Church, and especially in the third, fourth, and fifth Centuries, (of the Rites and way of Worship, in which Ages we have more ample records than of the times foregoing) and had they then lived, they must upon the same accounts, according to their present Principles and practices, have disclaimed the Communion of all the *famous known Churches* of the Christian World in those Ages, which have been, and deserve to be greatly renowned. And this, besides the former considerations which refer to the things themselves, is of *so* great moment, that he who would have re-  
jected

552 *Of other particular Rites appointed, &c.*  
jected the Communion of those Churches, must have thereby *disowned Membership* with the Body of Christ, and could never have reconciled such practices with *endeavouring to keep the Unity of the Spirit in the bond of Peace.*

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## FINIS.

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### Errata.

*Pag. 160. lin. 4. & 10. for pretection read prelection,*  
*p. 166. l. 11. for Histonery r. Histories, p. 177. l. 4. dele that,*  
*p. 197. l. 3. for ipsiusve verabile r. ipsius venerabili, p. 222.*  
*l. 32. r. διακρισις, p. 229. l. 20. r. I shall, p. 302. l. 30.*  
*for become r. be come, p. 311. l. 2. dele if, p. 354 l. 20. r.*  
*sufficient rule for faith, p. 355. l. 18. for rules r. Rulers. pag.*  
*460. l. 27. for sometimes r. some-times, p. 481. l. 7. r. may*  
*appear, besides, p. 497. l. 28. for springling r. sprinkling.*  
*Other less mistakes must be left to the ingenuity and pardon of*  
*the Reader.*

Angus. Fawkes 1: 2<sup>nd</sup> genl principle of doing unto  
-: love thy neighbor as thyself

2<sup>nd</sup> 2<sup>nd</sup> genl principle of Concord recd by all  
yl hi suffl to agree in fundamentals & kindly unto  
to observe in matters s & wcl & 1<sup>st</sup> fundamental 2<sup>nd</sup> wh  
should this obtain in matters s & c 1<sup>st</sup> manner v's dif  
ipline.

3<sup>rd</sup> 2<sup>nd</sup> genl principle of <sup>order</sup> self help Religion y<sup>t</sup> 2<sup>nd</sup> 4<sup>th</sup> necessary 2  
n d n done & plainly set down s 1 a sc<sup>ts</sup>.

Thomas 30 ch 2 { 1 ch 1 fullibals  
Definon. ring 1 De suppsu huzie in q<sup>e</sup> year.

16(13